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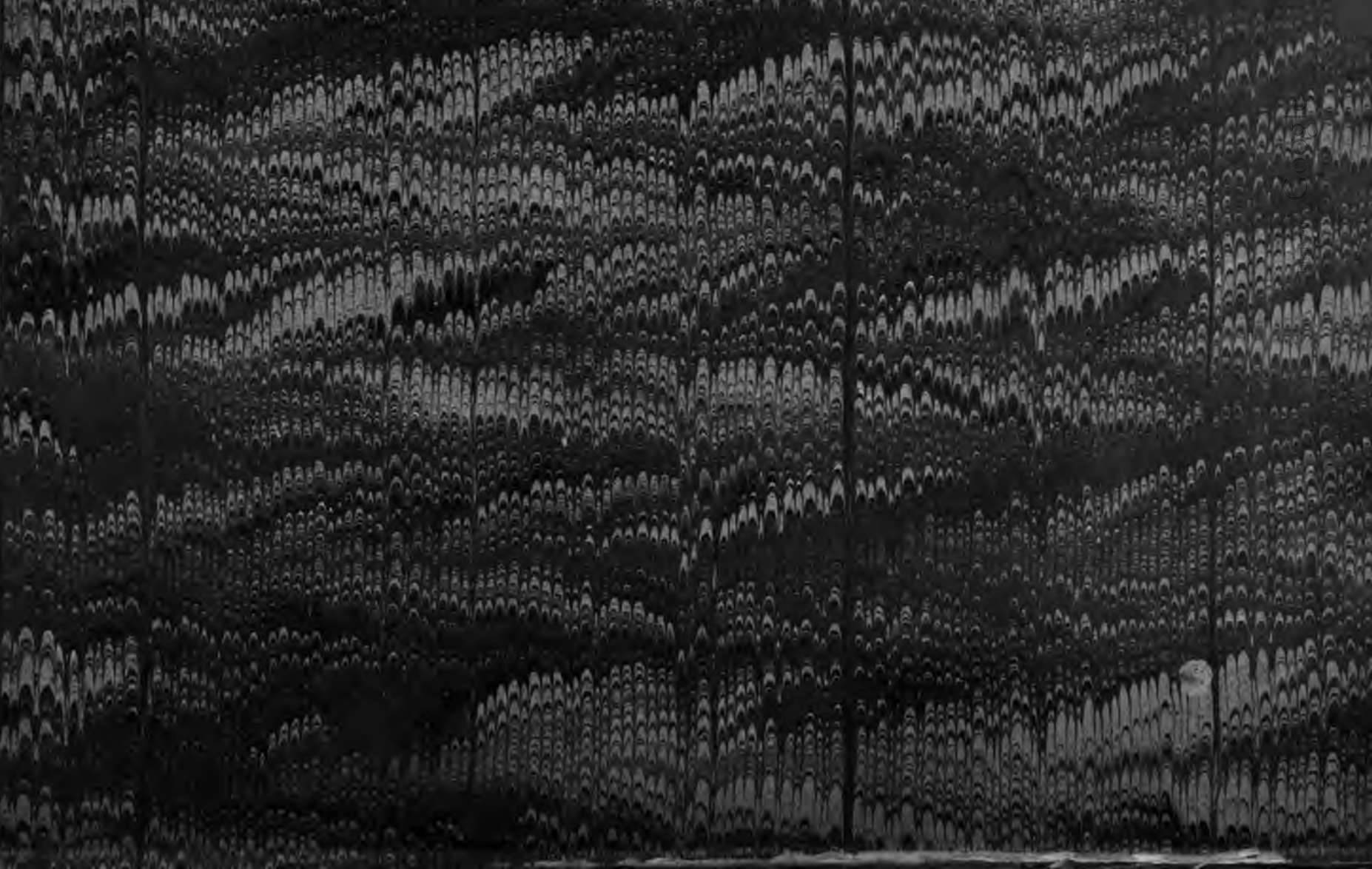

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CÆDMON'S

METRICAL PARAPHRASE

OF

PARTS OF THE HOLY SCRIPTURES,

IN ANGLO-SAXON;

WITH

AN ENGLISH TRANSLATION,

NOTES, AND A VERBAL INDEX,

By BENJAMIN THORPE, F.S.A.

HONORARY MEMBER OF THE ISLANDIC LITERARY SOCIETY OF COPENHAGEN.

LONDON:

PUBLISHED BY THE SOCIETY OF ANTIQUARIES OF LONDON,

AND SOLD BY BLACK, YOUNG AND YOUNG,

TAVISTOCK STREET, COVENT GARDEN.

1832.

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PRINTED BY RICHARD TAYLOR,
RED LION COURT, FLEET STREET.

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PROSPECTUS OF A SERIES OF PUBLICATIONS

OF

ANGLO-SAXON AND EARLY ENGLISH LITERARY REMAINS,

UNDER THE SUPERINTENDENCE OF A COMMITTEE OF

THE SOCIETY OF ANTIQUARIES OF LONDON.

The publication of the Remains of Anglo-Saxon and Early English Literature existing in manuscript, with the addition of such as have been imperfectly edited, or have become extremely rare, has long been thought highly desirable by persons attached to the study of our national Antiquities and Language. For the small portion of Anglo-Saxon learning already rendered accessible to the student, we are in some measure indebted to foreign scholars; and it has been deemed a subject of national reproach, that numerous Works of equal or greater importance (including many interesting volumes of History, Poetry and Romance in the Anglo-Norman tongue,) should have still remained unpublished. To supply these deficiencies, it was lately proposed to establish a new society, and a subscription was set on foot to carry that object into execution. The promoters of this measure thought it right, however, to submit it to the Society of Antiquaries (of which many of them were Fellows), as being entirely in accordance with the purposes for which that Society was founded; and it was, on mature consideration, determined by the Council, to recommend that the Society of Antiquaries should take upon themselves the direction and execution of some of these Works, at their own expense, receiving such a return for the outlay as the sale of them might afford. Accordingly, a Report to the above effect was laid before the Society; and the following Resolution having been suspended in the Meeting-Room, during the period prescribed by the Statutes, was confirmed by Ballot on Thursday, March 17, 1831:—

> *Resolved*,—That it appears highly desirable that this measure be undertaken by the Society of Antiquaries; but, as its funds are inadequate to defray the whole expense, without interfering with its other publications, on the ordinary terms of distribution among its Members, it appears expedient that copies of the intended publication be sold to the Fellows at half-price, and that an adequate price be fixed on copies for general sale; by which it is expected that a great proportion of the expense would be reimbursed to the Society.

For the purpose of carrying into effect the foregoing Resolutions, the Council,

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at their next meeting, appointed a Committee, consisting of the present Officers, and nine other Members selected from the Fellows of the Society, viz.:

The Earl of Aberdeen, K.T., *President.*
Hudson Gurney, Esq., V.P.
Henry Hallam, Esq., V.P.
Rt. Hon. C. W. Williams Wynn, V.P.
William R. Hamilton, Esq., V.P.
Thomas Amyot, Esq., *Treasurer.*
John Gage, Esq., *Director.*
Nicholas Carlisle, Esq. } *Secretaries.*
Henry Ellis, Esq. }
John Caley, Esq.
Francis Douce, Esq.
Edward Hawkins, Esq.
J. H. Markland, Esq.
J. H. Merivale, Esq.
Francis Palgrave, Esq.
Henry Petrie, Esq.
Sir Thomas Phillips, Bart.
Edgar Taylor, Esq.

To whom have since been added

The Rev. J. Forshall.
Frederick Madden, Esq.
W. Y. Ottley. Esq.
Charles P. Cooper, Esq.

The Committee have thought it desirable that Anglo-Saxon Works shall be printed in the ancient Characters, and be accompanied, in every case, with an English Translation.

The two first Works for publication are,

1. Cædmon's Scriptural Paraphrase, edited from the Bodleian MS., by Benjamin Thorpe, Esq. F.S.A. with an English Translation, Preface, and Notes. The Illuminations, fifty in number, have been engraved by Mr. Basire, accompanied by fac-simile Specimens of the MS., and given to the Fellows of the Society in the twenty-fourth volume of the Archæologia, with a Descriptive Notice of the MS. by Henry Ellis, Esq., which had been previously read at the Society's Meetings. Separate copies of the Engravings and Descriptive Notice have been struck off for sale.

2. Layamon's Translation of Wace's Chronicle of the Brut, from the Cottonian MSS., Calig. A. ix. and Otho C. xiii., including the two Texts, to be edited by Frederick Madden, Esq. F.S.A., with an English Translation, Preface, and Notes. This Work will be comprised in Two Volumes Royal Octavo. The period of its publication will be announced hereafter.

Those Fellows of the Society who are desirous of possessing either or both of these Publications, are particularly requested by the Committee to give their names, at as early a period as they may find convenient, to Mr. Martin, at the Society's Library.

The Works will be printed by Mr. Richard Taylor, F.S.A., and the copies which are not disposed of to the Fellows of the Society, will be sold by Messrs. Black, Young and Young, 2 Tavistock Street, Covent Garden.

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TRANSLATOR'S PREFACE.

HAVING been led by circumstances to the study of our old vernacular tongue, I naturally felt some desire to become acquainted with the works of one whom, justly or unjustly, I considered as the Father of English Song. Absence in a foreign land long prevented the gratification of this desire, beyond the perusal of a few extracts in the Rev. Mr. Conybeare's "Illustrations of Anglo-Saxon Poetry"*; but, on my return to England, having got access to a copy of the printed edition of the original text, I soon became convinced of the inaccuracy of that edition, and that the neglect which has hitherto attended the remains of this Milton of our forefathers is, partly at least, to be ascribed to the faulty and unsatisfactory manner in which they have been communicated to the public. It was therefore with impatience that I looked forward to the completion of the new edition announced by the reverend and learned Editor of the "Illustrations"†; nor until I had ascertained that he had abandoned the design, did I resolve on applying to the work, and endeavouring, as far as I was able, to supply what to me seemed a desideratum in our literature.

This design would, however, have shared the fate of many others of a like nature, had not the Society of Antiquaries,

* Illustrations of Anglo-Saxon Poetry, by the Rev. J. J. Conybeare, M.A., &c.; edited by his brother, the Rev. W. D. Conybeare, M.A., &c. London, 1826.

† See Illustrations: Introduction, p. lxxvii.

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upon application to that learned Body, liberally undertaken to defray the expense, not only of editing and printing the work itself, but of engraving fac-similes of the illuminations which accompany the unique MS. of the poem preserved in the Bodleian Library*.

* About the middle of the last century it was proposed to reprint Cædmon, with a translation, and to have the illuminations engraved, under the patronage of the Society of Antiquaries; but, from some causes which are not mentioned, the project was abandoned, though engravings were made from fifteen of the drawings, the original plates of which are in the possession of Mr. Ellis of the British Museum. The following letter from Edw. Rowe Mores to Dr. Ducarel (see Nichols's Literary Anecdotes, vol. v. p. 403.) details the plans of the Saxonists of that period.

" *Queen's Coll. Oxon., Jan.* 13, 1753.

" Dear Sir,—The drawings you mention are not in our library, but in the Bodleian, in the MS. Cædmon which we have so often talked about. What we have lately discovered at our College is an index drawn up by Junius to his edition of Cædmon, which in the Bodleian Catalogue is said to have been stolen; but we suppose, that as Junius's MSS. were formerly kept in a closet in the school-gallery, Mr. Thwaites might borrow it from thence; and, it being afterwards found in his study, was, with his other papers, inadvertently reposited in our archives. The Dean of Exeter[a] is very desirous that this index should be printed and annexed to the drawings: which, he says, he proposed to the Antiquarian Society to be engraved at their expense; but without success. I did myself at first think that this work might be published by our Society; but, for some reasons which have since occurred to me, I am now of a different opinion. Mr. Lye has been at Oxford lately; and Messrs. Wise, Lye, Ballard, and myself, have held several consultations about reprinting Cædmon entire, with a translation, and adorned with all the drawings in the Bodleian copy. Mr. Lye seems inclined to undertake the translation; and Fletcher is willing to pay all expenses of printing, if we will engrave the drawings. Mr. Wise is about printing a dissertation on the true age of Cædmon, the

[a] Dr. Charles Lyttelton, afterwards Bishop of Carlisle, President of the Society of Antiquaries.

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The text of the present edition is founded upon a careful collation of that of Francis Junius* with the Bodleian MS. In a few places, where the latter is manifestly corrupt, recourse has been had to conjectural emendation; this, however, has been very rarely ventured upon, and in no case without giving the reading of the MS. at the foot of the page.

Though the present edition be freed from the inaccuracies, both editorial and typographical, in which the former one abounds, yet the text of the manuscript itself is in numerous instances so corrupt as to admit only of conjectural interpretation†; and some few places have, I regret to say, baffled all my efforts even at conjecture.

In the earlier part of the poem these inaccuracies are less frequent, and the sense continues unbroken, except in places where the MS. exhibits evident vestiges of mutilation; but as we advance, errors and omissions thicken upon us, till at length, in the second book, we find little else than a series of unconnected fragments‡.

dialects, and several other curious Saxon matters, which I hope will put some of us upon studying this part of antiquity. I know of none at present who apply their studies this way but Mr. Buckler, who, though a Mallardian, is nevertheless, I believe, a diligent and a learned antiquary.

"I am, dear Sir, yours very sincerely,

"EDW. ROWE MORES."

* Cædmonis Monachi Paraphrasis poetica Genesios ac præcipuarum Sacræ Paginæ Historiarum, abhinc annos M.LXX. Anglo-Saxonice conscripta, et nunc primum edita a Francisco Junio, F.F. Amstelodami 1655.

† The former part of the MS. I imagine to have been written from a copy, the latter from dictation; as it abounds precisely in such errors as an illiterate man, writing from recitation, might naturally be expected to commit. Some of these instances will be specified in the notes.

‡ It is singular enough that, both in the MS. and in Junius's edition, these fragments appear on the page as entire parts of the poem, unnoticed as fragments either by the Saxon scribe or the modern editor.

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With respect to the question—*whether these remains are the genuine work of Cædmon, or of some later bard?*—much has been said, and to little purpose. For my own part, I see no good foundation for doubt upon the subject; and notwithstanding the opinion of Dr. Hickes, and of others in deference to his authority, by whom the epithet of Pseudo-Cædmon has been bestowed on the author of the present poem, I feel inclined to regard the work as the production of the good Monk of Whitby; due allowance being made for such interpolations, omissions, and corruptions of the original text, as Cædmon, in common with the classic authors of antiquity, and still more with the vernacular writers of the middle ages, may be supposed to have suffered at the hands of ignorant transcribers.

Hickes's principal reason for ascribing the work to a much later poet is its dialect and style, which he calls Dano-Saxon*.

* "Cædmone igitur abjudicandam Paraphrasin censeo quam ei inscribit vir maximus Fr. Junius, et tantum non adjudicat in observationibus ad Willeramum p. 248. Ibi eam vocat historiarum veteris testamenti perantiquam Paraphrasin, dicitque innumera in ea occurrere quæ penitiorem sapiunt antiquitatem. Denuo eam vocat reconditum antiquitatis thesaurum; eamque citaturus utitur plane Cædmonis nomine; quasi, se judice, vere Cædmonis esset, quam citerioris seculi poeta aliquis Anglo-Saxonum septentrionalis contexuit, Cædmonis, quoad operis argumentum, quisquis fuit, non infelix imitator. Quod enim stylum geniumque operis attinet, is idem est in fragmento Historiæ Judith, Calendario, et in additamento illo, quod in fine Paraphraseos extat, p. 91, (*hujusce editionis* p. 265,) quod tamen esse citerioris antiquitatis operis argumentum demonstrat: de descensu Jesu ad inferos, de perruptis ab eo inferni januis, de raptis ab eo inde animis, qui per Mariam Virginem opem et misericordiam ejus prius imploraverant." —*Hickesii Thesaurus*, p. 133.

"Ante aliquot annos, literarum Saxonicarum instauratorem amplissimum D. Georgium Hickesium magna cum voluptate audivi de Cædmone disserentem et affirmantem hujusce Paraphraseos auctorem non illum fuisse

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Of this dialect I have not succeeded in tracing a vestige throughout the poem. In fact, from beginning to end, it

Cædmonem divino inspiratum afflatu, de quo tot præclara scripsit Beda Venerabilis in Historia sua Eccles. Gentis Anglorum: sed alium quendam Cædmone multo recentiorem, qui Poemata sua dialecto Dano-Saxonica condita, circa seculum a Christo nato decimum edidit."—*Wanley*, p. 77.

But the fullest account given by Hickes of the singular opinions which he entertained upon this subject, is contained in a letter written by him, in 1699, to his friend Bishop Nicolson. This letter is here given entire, from the Correspondence of the latter, published by J. Nichols, F.S.A., vol. i. p. 119.

"*London, April* 25, 1699.

"Dear Sir,—Your letter of March 30 was sent to me from London to Oxford, which made me delay an answer to it till I returned to London again. As for the Cotton Harmony, though one may reasonably suppose the Saxon in Cædmon's time not to be much altered from the first Teutonic Saxon, yet, upon considering the Gallo-Italic, or rather Franco-Italic, hand of the original, and that the fragment of the undoubted Cædmon in Bede seems not to be the same language with that book, I give it up to be Francic, and the most antient piece yet discovered in the old Teutonic; and, if subscriptions come in accordingly, I will print it in my book. As for Junius's Cædmon, I cannot yet believe it to be of the true Cædmon's composure. First, because the fragment in Bede, which was the beginning of the true Cædmon, is not the same in words, or order of words, with that of Junius's Cædmon; but, being the same in sense, it seems to show that the author of Junius's Cædmon wrote in imitation of the true Cædmon, and was not the true Cædmon himself, no more than the author of the Additament at the end of the book; though it must be confessed that the Additament hath a more recent air, at first sight, than the Paraphrase of Genesis, which makes the first part of the book. Secondly, the Menology, which is written in the same style and dialect, was written in Canute's reign, as seems to me from one expression at the latter end of it, before you come to the rambling dithyrambicks (I have not now my copy by me to quote the words), which is to this purpose: 'Now may you know how to observe the festivals through the whole *British* kingdom of the King of the Saxons;' and I desire to know your opinion if that passage doth not fix the time of the Menologium. Thirdly, the victory of Æthelstan, Chron. Sax. an. 938, and the death of Edgar, an. 975, both

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is written (with the exception of some orthographical peculiarities in the second book,) in Saxon as pure as the works of Alfred himself; and its Danisms have no existence out of the imagination of the learned author of the Thesaurus*. For the sake of argument, however, let us for a moment allow Hickes to be right, and that the dialect is Dano-Saxon,—what more can be made of the concession, than that the original pure Saxon text is lost, and that what remains of the poem has been transmitted to us in a copy made by a scribe of

written in the same style and dialect, are good arguments that the Paraphrase of Genesis ascribed to Cædmon was written about these times, that is to say, in the tenth century. Lastly, there are so many Dano-Saxonic words and phrases in it, that occur in pieces written not long before and a little after the Conquest, in such as are commonly called Semi-Saxonic MSS., that I cannot but think it was written by some Northymbrian (in the Saxon sense of the word,) after the Danes had corrupted their language. Among others, o for the Cimbric præposition a, IN, occurs in him, which is general in Anglo-Nortmannic books written shortly after the Conquest; as I have shown in the chapter 'De Dialecto Nortmanno-Saxonica, sive Anglo-Nortmannica;' which, though when I began it I thought would have afforded but little matter of speculation, yet hath it carried me into large theories; and could I have foreseen whither your proposal of a chapter 'De Dialecto Dano-Saxonica' would have led me, I should never have had courage to have ventured on the work. Whatever is written in the second edition, the world is beholden to you for it; and I doubt not but it would have been much better done, could I have had your help and directions, as well as your encouragement.

"I pray God to preserve you in health, and remain, Sir, your most obliged humble servant, G. H."

* I am not aware of any traces of Danish influence on our old mother tongue, except in the Glosses to the Four Gospels and the Psalms, MSS. Cott. Nero D. 4. and Vesp. A. 1., written in the dialect of Northumbria; the Ormulum, MS. Bodl., the name of the author of which, *Orm*, would also seem to indicate a Scandinavian origin; and the Fragment of Cædmon given at p. xx. *note*.

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Northumbria, at a period when the dialect of that part of England had become corrupted by intermixture with the language of its Scandinavian invaders and colonists?* The identity of the poem would nevertheless still be preserved. But that an entire, and, for its time, beautiful, poem, corresponding, as far as we can judge from what time has spared to us, in every particular with the account given by Beda in his life of Cædmon,—that such a poem is the production of another, and comparatively recent, bard, is a proposition too gratuitous and improbable to be entertained by any one with whom adherence to a favourite hypothesis is not paramount to right reason.

In King Alfred's Saxon Version of Beda's History the lines are given which Cædmon is reported to have composed in his dream. These have, by Dr. Hickes and others, been considered as the only genuine fragment extant of Cædmon's work: but when we reflect that the lines in question appear in Beda's original text only in a Latin translation, which Alfred in his version, instead of giving the original Saxon as written by Cædmon, seems to have retranslated, they rather furnish additional proof in favour of the genuineness of the poem; the variations between them and the lines with which the poem opens, being such as might naturally be expected to exist between an original composition and a retranslation from a translation of it.

The original MS. of the poem, preserved in the Bodleian Library, is a small parchment volume in folio, containing two

* That copies of parts of the poem, at least, existed in such varieties of dialect, is highly probable from the specimen in the MS. Eliens., given both in Wanley, and in Smith's edition of Beda's Ecclesiastical History, and reprinted in the present volume, p. xx.

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hundred and twenty-nine pages; the first two hundred and twelve of which are written in a fair, though not elegant hand, apparently of the tenth century. The remaining seventeen pages, forming a Second Book, are in an inferior handwriting: and as the orthography used in this part of the poem is less pure, and the language less grammatical than in the first part, it is perhaps* to be considered as less ancient.

Of the history of this MS. nothing more, I believe, is

* I say *perhaps*, knowing how difficult it is to decide upon the age of a Saxon MS. from any peculiarity of orthography, and that *place* has, in this respect, an influence as great as *time*. In fact, Saxon MSS. ought to be locally classed, before any attempt be made at chronological arrangement; nor will this appear strange when we consider, that in early times the several divisions of the kingdom were, comparatively speaking, almost like foreign countries to each other; that in some parts the Saxon must have continued uninfluenced by foreign idioms much longer than in others; that the various provincial dialects must have been much more strongly marked than they are at present, and that they were all equally employed in literary composition. A case in point is the specimen of the Kentish dialect, as it appears in a MS. from the Arundel collection, No. 57, now in the British Museum. The date is 1340, and yet the language may still be termed Semi-Saxon. In proof of the above, let any one compare the following extracts with the courtly, frenchified English of Chaucer:

Nou ich wille þeteȝe ẏwẏte hou hit iſ ẏwent
Þet þiſ boc iſ ẏwrite mid engliſſ of Kent.
Þiſ boc iſ ẏmad uor lewede men |
Vor uader | and uor moder | and uor oþer ken |
Ham uor to berȝe uram alle manẏere zen |
Þet ine hare inwẏtte ne bleue no uoul wen.
Huo aſe god iſ hiſ name ẏzed |
Þet þiſ boc made God him ẏeue þet bread |
Of angleſ of heuene and þerto his red |
And onderuonge hiſ zaule huanne þet he iſ dẏad.
Amen.

Ymende . Þet þiſ boc iſ uolueld ine þe eue of þe holẏ apoſtleſ Symon an

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known, than that it was the property of Archbishop Usher, who presented it to Junius, by whom, with the rest of his MSS., it was bequeathed to the Bodleian Library.

This work, as the reader is already aware, was first given to the world by the learned foreigner above named, in a small quarto, printed at Amsterdam in 1655, containing the Saxon text, unaccompanied by translation or notes. Of a scholar so celebrated as Junius, it will doubtless to many seem presumption in me to speak in terms other than those of unqualified deference; nor am I able or inclined to detract aught from his high reputation as a profound and laborious investigator of antiquity in general; but I cannot avoid noticing that the text of his edition contains numerous errors. In the manuscript, for instance, the metrical point is of fre-

Judaſ | of ane broþer of þe choýſtre[a] of ſaynt Auſtin of Canterberi | Ine þe ýeare of oure lhordeſ beringe. 1340.

Vader oure þet art in heueneſ | ýhalȝed bý þi name. cominde þi riche. ýworþe þi wil | aſe ine heuene. and ine erþe. bread oure eche daýeſ. ýef ouſ to daý. and uorlet ouſ oure ýeldinges. aſe and we uorleteþ oure ýelderef. and ne ouſ led naȝt in to uondinge. Ac vri ouſ uram queade.

Zuo bý hit.

Haýl Marie | of þonke uol. lhord bý mid þe. ýbliſſed þou ine wýmmen. and ýbliſſed þet ouet of þine wombe.

Zuo bý hit.

Þis boc is Dan Michelis of Norþgate | ýwrite an englis of his oȝene hand. þet hatte Aýenbýte of inwýt. And is of the bochouſe of ſaýnt Auſtines of Canterberi. mid þe lettres C: C:

For my knowledge of this very curious MS., as well as for the communication of the foregoing extracts, I am indebted to the kindness of Mr. Joseph Stevenson, of the British Museum, a gentleman from whom we may one day hope for a local classification of our Saxon MSS., as far as such an undertaking is practicable.

[a] Sic MS.

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quent, though by no means of constant, occurrence, and is in most instances inserted correctly; while in the printed edition it is often so placed as to destroy both sense and alliteration, by separating words in connexion, and *vice versâ*; so that, in many instances, passages sufficiently plain in the manuscript become totally unintelligible in Junius's edition.

The present edition may lay claim at least to one merit,—that of exhibiting a faithful text. The metrical arrangement will also, I trust, be in general found correct. Of my version, which I have endeavoured to make literal, and at the same time free from harshness, I am less confident. That in many places it will be found exceptionable I have no doubt; but I can assure my readers, that in all cases of difficulty I have invariably given that interpretation which appeared to me best to accord with the context, and with the structure of our ancient tongue. In places where the manuscript is evidently corrupt, my translation is generally made from what I conjectured *might* be the true reading, and which I have indicated in the notes. Where the version is merely conjectural, the Italic character has been adopted.

In the accentuation, which confirms in almost every case the theory of Professor Rask*, I have followed the authority of manuscripts, and, except in a very few instances, that of the manuscript of Cædmon itself.

The First Book of the poem, being a paraphrase of parts of the Old Testament and Apocrypha, needs no analysis, and its merits and defects must speak for themselves. Of the Second Book, of which only a few fragments have escaped the destructive hands of time and ignorance, a considerable portion seems to have been occupied by the descent of our Saviour

* See my Translation of Rask's Anglo-Saxon Grammar, p. 4, & seqq.

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to the infernal regions, or, as it is termed by the earlier writers, the *Harrowing of Hell.* Had this part of the poem been entire, it would have been desirable to subjoin such extracts from works, printed and in manuscript, as might have served as a commentary upon this our earliest production on the subject; but, in its present corrupt and mutilated state, such an addition seemed unadvisable, especially as the works treating of this favourite theme of our ancient dramatic mysteries are neither few nor difficult of access.

I have given as a Supplement, the "Song of Azariah," copied from that unique and venerable collection of Saxon poetry, the EXETER MANUSCRIPT*; which, being evidently an extract from a more correct MS. of Cædmon than the one preserved to us, is both valuable and interesting, as throwing considerable light on the text of the latter. The same MS. contains also the "Song of the Three Children," but with variations so considerable from that given in the Junian MS. as to render its insertion unadvisable.

With the other MSS. of Junius, in the Bodleian Library, is preserved his verbal index to Cædmon: whether it be complete or not, I am unable to say; but being adapted to the pages of his edition, to that edition only can it be applicable. The index subjoined to the present volume will, it is hoped, in addition to its general utility, be found particularly beneficial to Scholars engaged in pursuits connected with the literature and language of the Anglo-Saxons.

It would ill become me, were I to dismiss this preface without due acknowledgement to the Reverend BULKELEY BANDINEL, D.D., Keeper of the Bodleian Library, for much

* For an interesting description and analysis of the Exeter MS. see Conybeare's Illustrations of Anglo-Saxon Poetry.

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kind and prompt attention while I was engaged in that venerable storehouse of the wisdom and learning of past ages. To the Reverend W. D. CONYBEARE, M.A., I also feel a grateful sense of obligation, for his unsolicited kindness in sending me his own interleaved copy of Cædmon, containing his translation of a considerable portion of the poem. To my excellent friend Mr. RICHARD TAYLOR, a true lover of old English lore, my thanks are likewise due, for many valuable suggestions, as well as for the kind interest he took in the work while it was passing through his press.

Cædmon's Paraphrase, with all its beauties and all its faults, is thus, for the first time, before the public in an English garb. Those readers who may rise disappointed from the perusal should reflect, that he is our earliest poet; that he lived (himself a herdsman,) when all around him was barbarism; and that these his mangled remains are all that Time has spared to us.

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PREFACE TO THE FIRST EDITION.

FRANCISCUS JUNIUS AD LECTOREM.

SUPERVACUUM esset, Lector benevole, pluribus verbis hoc in loco repetere, quæ non ita pridem de Paraphrasios hujus Authore attigi p. 248 Observationum nostrarum in Willeramum*; ubi quoque præclarum hunc reconditæ antiquitatis thesaurum acceptum fero summo Præsuli et nunquam non infra merita sua laudato, IACOBO USSERIO, Archiepiscopo Armachano et totius Hiberniæ Primati. Per velim interim, mi Lector, abs te mihi ignosci quod editio hæc, ex uno tantum exemplari concinnata, prodit inemendatior; futura forte correctior, si plures antiqua manu exaratos codices videre contigisset. Ne quis tamen ulla in re operam nostram desideraret, paginas ipsius Manuscripti adversis ubique virgulis inclusi, quo facilius hanc nostram editionem cum ipsis reverendi Antistitis vett. membranis conferant, quibus pretium operæ videbitur. Singulas quoque editionis hujus paginas in lineas distinxi, quo expeditius inveniri possint loca quæ posthac a nobis ex hoc Authore citabuntur, et nostras quoque in eum observationes, Deo Opt. Max. vitam viresque largiente, suis ubique paginis lineisque commodius adaptem.

Vale, mi Lector, atque hac interim qualicunque opera nostra propitius fruere.

* The following is the passage, "—— perantiqua illa Geneseos ac præcipuarum Vet. Testamenti historiarum paraphrasi poetica, cujus mihi copiam benigne prorsus fecit vir maximus Jacobus Usserius, Archiepiscopus Armachanus et totius Hiberniæ Primas, de qua paraphrasi hoc tantum hic monebo; innumera in ea passim occurrere, quæ penitiorem sapiunt antiquitatem, et quoniam ipse stilus ac totius operis cum argumentum tum genius ex amussim respondent isti veteris poëesios specimini quod adduxit Ven. Beda lib. iv. Hist. Gentis Anglorum, cap. 24. ipse quoque posthac aliquid ex nobilissimo reconditæ antiquitatis thesauro citaturus, utar nomine istius Cædmon (in Anglo-Saxonica Regis Alvredi paraphrasi est Ceƀmon vel Caeƀman) quem sacræ illius poësios authorem facit Beda ibidem."

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SOME ACCOUNT OF CÆDMON,

FROM

BEDA'S ECCLESIASTICAL HISTORY;

WITH

KING ALFRED'S ANGLO-SAXON TRANSLATION*.

In hujus Monasterio Abbatissæ (Hildæ) fuit Frater quidam divina gratia specialiter insignis, quia carmina religioni et pietati apta facere solebat; ita ut quicquid ex divinis literis per interpretes disceret, hoc ipse post pusillum, verbis poeticis maxima suavitate et compunctione compositis, in sua, id est Anglorum, lingua proferret. Cujus carminibus multorum sæpe animi ad contemptum

On þyſſe abbudiſſan[a] mýnſtre[b] pæſ ſum bſoðoſ ſýndeſlice mid ȝodcundre ȝýfe ȝemæneð ⁊ ȝepeoſþad· foſþon he ȝepunade ȝeſiſenlice leoð pýncean þa þe to æfæſtneſſe ⁊ to áſfæſtneſſe belumpon ſpa þte ſpa hpæt ſpa he oſ ȝodcundum ſtafum þuſh boceſaſ ȝeleoſnade þ he æftep medmiclum fæce in ſcéop-ȝeſeoſde mid þa mæſtan ſpétneſſe ⁊ inbſýdneſſe ȝeȝlencde· ⁊ in enȝliſc ȝeſeoſde pel ȝehpæſ foſð-bſohte· ⁊ foſ hiſ leoð-ſonȝum monȝa monna mód oft to

In this Abbess's[1] Minster[2] was a certain brother extraordinarily magnified and honoured with a divine gift; for he was wont to make fitting songs which conduced to religion and piety; so that whatever he learned through clerks of the holy writings, that he, after a little space, would usually adorn with the greatest sweetness and feeling, and bring forth in the English tongue; and by his songs the minds of many men were often inflamed

[a] Hilde. [b] Stpeaneſhalh. [1] Hilda. [2] Whitby.

* The Saxon text is chiefly taken from a MS. in the Library of C. C. C. Oxon.

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"debeo cantare?" At ille, "Canta," inquit, "principium creaturarum." Quo accepto responso, statim ipse cœpit cantare in laudem Dei Conditoris versus quos nunquam audierat, quorum iste est sensus: "Nunc laudare debemus Auctorem regni cælestis, potentiam Creatoris, et consilium illius, facta Patris gloriæ. Quomodo ille, cum sit eternus Deus, omnium miraculorum auctor exstitit, qui

ſingan. Cpæð he ſing me ſum-ſceapt. Ða he þaſ anðſpaſe on-ſeng. ðа ongan he ſona ſingan in heſenejſe ȝoðeſ ſcýppenðeſ. þa ſeſſ ⁊ þa poſð þe he næſne ne ȝehýſðe. þaſa enðebýſðneſ iſ þiſ.

shall I sing?" Said he, "Sing me the origin of things." When he received this answer, then he began forthwith to sing, in praise of God the Creator, the verses and the words which he had never heard, the order of which is this:

[a] Nu pe ſceolan heſian.
heoſon-ſícef peaſð.
metoðeſ mihte.
⁊ hiſ moð-ȝeþonc.
peſa[b] puldoſ-fæðeſ.
ſſa he ſunðſa ȝehpæſ.
ece ðſýhten.
ooſð onſtealde.
he æſejſt ȝeſcéop.
eoſðan beaſnum.

"Now must we praise
the Guardian of heaven's king-
the Creator's might, [dom,
and his mind's thought;
glorious Father of men!
as of every wonder he,
Lord eternal,
formed the beginning.
He first framed
for the children of earth

[a] "Ad finem MS. *Eliens.* Carmen hoc sic se habet:

Nu ſcýlun heſȝan.
heſæn ſicaeſ uard.
metudaeſ maecti.
enð hiſ moð-ȝiðanc.
ueſc-uulðuſ ſaðuſ.
ſue he uunðſa ȝihuaeſ.
eci ðſýctin[1].
oſ aſtelidæ.
he aeſiſt ſcop[2].
aelða baſnum[3].
heben til hſoſe.
halíȝ[4] ſcepen.
þa middunȝeaſð.
mon-cynnæſ uaſd.
eci ðſýctin.
æſteſ tiaðæ.
ſiſum ſold[5].
ſſea allmectiȝ:.

Primo cantavit Cædmon istud carmen."—*Smith.*

[b] Sic Cod. C. C. C., vulgo ſeoſc.

[1] ðſictin, Wanley. [2] he æſiſt ſcopa, W. [3] elða baſnum, W.
[4] haleȝ, W. [5] ſolðu, W.

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primo filiis hominum cælum pro culmine tecti, dehinc terram Custos humani generis omnipotens creavit." Hic est sensus, non autem ordo ipse verborum quæ dormiens ille canebat: neque enim possunt carmina, quamvis optime composita, ex alia in aliam linguam, ad verbum, sine detrimento sui decoris ac dignitatis, transferri.

Exsurgens autem a somno, cuncta quæ dormiens cantaverat, memoriter retinuit, et eis mox plura in eundem modum verba Deo digni carminis adjunxit.

Veniensque mane ad villicum qui sibi præerat, quid doni percepisset indicavit; atque ad abbatissam perductus, jussus est, multis doctioribus viris præsentibus, indicare somnium et dicere carmen,

heofon to hrófe.
halig scyppend.
þa middangeard.
moncynnes weard.
ece drihten.
æfter teode.
firum foldan.
frea ælmihtig.

the heaven as a roof;
holy Creator!
then mid-earth,
the Guardian of mankind,
the eternal Lord,
afterwards produced;
the earth for men,
Lord Almighty!

Đa aras he from slæpe ⁊ eall þa þe he slæpende song fægte in gemynde hæfde. ⁊ þam forðum sona monig worð in þ ylce gemet. gode synbesg songes togeþeodde.

Then he arose from sleep, and had fast in mind all that he sleeping had sung, and to those words forthwith joined many words of song worthy of God in the same measure.

Đa com he on morne to þam tún-gerefan ðe his ealdormon wæs ⁊ him sæde hwylce gyfe he onfeng ⁊ he hine sona to þære abudissan gelædde. ⁊ hire þ cyðde ⁊ sægde. Þa het heo geromnian ealle þa gelæreddestan men ⁊ þa leornestas. ⁊ him andweardum het secgan þ swefn ⁊

Then came he in the morning to the town-reeve, who was his superior, and said to him what gift he had received; and he forthwith led him to the abbess, and told, and made that known to her. Then she bade all the most learned men and the learners to assemble, and in their presence bade him tell the dream,

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ut universorum judicio quid vel unde esset quod referebat, probaretur: visumque est omnibus, cælestem ei a Domino concessam esse gratiam. Exponebantque illi quendam sacræ historiæ sive doctrinæ sermonem, præcipientes ei, si posset, hunc in modulationem carminis transferre. At ille suscepto negotio abiit, et mane rediens, optimo carmine quod jubebatur compositum reddidit. Unde mox abbatissa, amplexata gratiam Dei in viro, sæcularem illum habitum relinquere, et monachicum suscipere propositum docuit; susceptumque in monasterium cum omnibus suis fratrum

þ leoð ſinȝan· þ ðe eallna heona bóme ȝecoren pæne hpæt oððe hponon þ cumen pæne· ða pæſ him eallum ȝeſeȝen ſpa ſpa hit pæſ· þ him pæne ſnom ðryhtne ſylfum heonlic ȝift ſonȝifen. Ða nehton hie him ⁊ ſæȝdon ſum haliȝ ſpell ⁊ ȝodcundne láre ponð· bebudon him þa ȝif he mihte þ he him ſum ſunȝe· ⁊ [in ſpinſunȝe] leoð-ſonȝeſ þ ȝehpylfde. Ða he þa hælde þa pifan onfanȝen þa eode he hám to hif huſe ⁊ com eft on morȝen ⁊ þý betſtan leoðe ȝeȝlenȝed him afonȝ ⁊ aȝeaf þ him beboden pæſ. Ða onȝan ſeo abbudýſſe clýppan ⁊ lufan þa ȝodeſ ȝýfe in þæm men· ⁊ heo hine þa monode ⁊ lærde þ he peonold-háð forlete ⁊ munuc-háde onfenge· ond he þ pel þafode· ⁊ heo hine in þ mýnſtef onfenȝ mid hif ȝodum· ⁊ hine ȝeþeodde to ȝeſomnunȝe þana ȝodeſ þeopa ⁊ let hine læ-

and sing the poem; that, by the judgment of them all, it might be determined why or whence that was come? Then it seemed to them all, so as it was, that to him, from the Lord himself, a heavenly gift had been given. Then they expounded to him and said some holy history, and words of godly lore; then bade him, if he could, to sing some of them, and turn them into the melody of song. When he had undertaken the thing, then went he home to his house, and came again in the morning, and sang and gave to them, adorned with the best poetry, what had been bidden him. Then began the abbess to make much of and love the grace of God in the man; and she then exhorted and instructed him to forsake worldly life and take to monkhood: and he that well approved. And she received him into the minster with his goods, and associated him with the con-

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cohorti adsociavit, jussitque illum seriem Sacræ Historiæ doceri. At ipse cuncta quæ audiendo discere poterat, rememorando secum, et, quasi mundum animal, ruminando, in carmen dulcissimum convertebat; suaviusque resonando doctores suos vicissim auditores sui faciebat. Canebat autem de creatione mundi et origine humani generis, et tota Genesis historia, de egressu Israel ex Ægypto et ingressu in terram repromissionis, de aliis plurimis Sacræ Scripturæ historiis, de Incarnatione Dominica, Passione, Resurrectione, et Ascensione in cælum, de Spiritus Sancti adventu, et Apostolorum doctrina. Item de terrore futuri judicii, et horrore pœnæ gehen-

ꝑan ꝥ ȝetæl þæꝛ halȝan ꝛtæꝑeꝛ ⁊ ꝛpelleꝛ. onb he eall þa he in ȝeheꝑneꝑꝛe ȝeleoꝑnian mihte mib hine ȝemẏnȝabe. ⁊ ꝛpa ꝛpa clæne nẏten eobocenbe in ꝥ ꝛpetteꝛte leoð ȝehꝑẏnꝑbe. ⁊ hiꝛ ꝛonȝ ⁊ hiꝛ leoð pæꝑon ꝛpa pẏnꝛum to ȝehẏꝑenne ꝥ þa ꝛẏlꝑan hiꝛ láꝑeopaꝛ æt hiꝛ muðe ꝓꝛtton ⁊ leoꝑnobon. Sonȝ he æꝑeꝛt be mibbanȝeaꝑbeꝛ ȝeꝛceape. ⁊ be ꝓꝛuman moncẏnneꝛ. ⁊ eall ꝥ ꝛtæꝑ ȝeneꝛiꝛ. ꝥ iꝛ ꝛeo æꝑeꝛte moiꝛeꝛ bóc. ⁊ eꝛt be utȝonȝe iꝛꝑaela ꝑolceꝛ oꝑ æȝẏpta lonbe. ⁊ be inȝonȝe þæꝛ ȝehat-lonbeꝛ. ⁊ be oðꝛum monigum ꝛpellum þæꝛ halȝan ȝeꝓꝛtteꝛ canoneꝛ bóca. ⁊ be cꝓiꝛteꝛ mennigneꝑꝛe. ⁊ be hiꝛ ꝓꝛopunȝe. ⁊ be hiꝛ úp-aꝛtigneꝑꝛe on heoꝑonaꝛ. ⁊ big þæꝛ halȝan ȝaꝛteꝛ cẏme. ⁊ þaꝑa apoꝛtola láꝑe. ⁊ eꝛt bi þam eȝe þæꝛ topeaꝑban bómeꝛ.

gregation of those servants of God, and caused him to be taught the series of the Holy History and Gospel; and he all that he could learn by hearing meditated with himself, and, as a clean animal, ruminating, turned into the sweetest verse: and his song and his verse were so winsome to hear, that his teachers themselves wrote and learned from his mouth. He first sang of earth's creation, and of the origin of mankind, and all the history of Genesis, which is the first book of Moses, and then of the departure of the people of Israel from the Egyptians' land, and of the entrance of the land of promise, and of many other histories of the canonical books of Holy Writ; and of Christ's incarnation, and of his passion, and of his ascension into heaven; and of the coming of the Holy Ghost, and the doctrine of the Apostles; and also of the terror of the

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nalis, ac dulcedine regni cælestis, multa carmina faciebat; sed et alia perplura de beneficiis et judiciis divinis, in quibus cunctis homines ab amore scelerum abstrahere, ad dilectionem vero et sollertiam bonæ actionis excitare curabat. Erat enim vir multum religiosus, et regularibus disciplinis humiliter subditus; adversum vero illos qui aliter facere volebant, zelo magni fervoris accensus: unde et pulchro vitam suam fine conclusit.

Nam propinquante hora sui decessus, quatuordecim diebus præveniente corporea infirmitate pressus est; adeo tamen moderate, ut et loqui toto eo tempore posset et ingredi. Erat autem

ȝ be ƿýrhto þæƿ tintregliican pitef· ȝ be ȝpetnefȝe þæƿ heofonlican ȝíceƿ· he moniȝ leoð ȝefoȝhte·ȝ ȝƿýlc eac oðeꝛ moniȝ be þam ȝodcundum ȝnemȝumnefȝum ȝ bóum he ȝefoȝhte· on eallum þam he ȝeoȝnlice ȝýmde þ he men atuȝe ȝnam ȝýnna luꝛan ȝ mán-dæda[a]· ȝ to luꝛan ȝ to ȝeoȝnꝛullnefȝe apehte ȝodȝa dæda· ꝛoȝþon he þæƿ ȝe mon ȝƿiðe æꝛefte ȝ neozollicum þeodȝcýpum eaðmodlice undeȝþeodeð· ȝ ƿið þam þa ðe on oþȝe ƿiꝛan bón polde he þæƿ mid ƿýlme micelȝe ellenpodnefȝe ondæȝned· ȝ he ꝛoȝþon fæȝȝe ende hiƿ líf betýnde ȝ ȝeendade.

Foȝþon þa ðæȝe tide nealæhte hiƿ ȝepitenefȝe ȝ ꝛoȝðꝛoȝe· ða þæƿ he feopeȝtýne dazum æȝ þ he þæƿ licumlicȝe untȝumnefȝe þȝýcced ȝ heꝛiȝad· hpæþeȝe to þon ȝemetlice þ he ealle þa tíd

doom to come, and the fear of hell-torment, and the sweetness of the heavenly kingdom, he made many poems; and, in like manner, many others of the divine benefits and judgments he made; in all which he earnestly took care to draw men from the love of sins and wicked deeds, and to excite to a love and desire of good deeds; for he was a very pious man, and to regular disciplines humbly subjected; and against those who in other wise would act, he was inflamed with the heat of great zeal: and he therefore with a fair end his life closed and ended.

For when the time approached of his decease and departure, then was he for fourteen days ere that oppressed and troubled with bodily infirmity; yet so moderately, that, during all that

[a] Vulg. mán-dædum.

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in proximo casa, in qua infirmiores, et qui prope morituri esse videbantur, induci solebant. Rogavit ergo ministrum suum, vespere incumbente, nocte qua de sæculo erat exiturus, ut in ea sibi locum quiescendi præpararet: qui miratus cur hoc rogaret, qui nequaquam adhuc moriturus esse videbatur, fecit tamen quod dixerat. Cumque ibidem positi vicissim aliqua, gaudente animo, una cum eis qui ibidem ante inerant, loquerentur ac jocarentur, et jam mediæ noctis tempus esset transcensum, interrogavit, si eucharistiam intus haberent. Respondebant, "Quid opus est eucharistia? neque enim mori adhuc habes, qui tam hilariter nobiscum velut

mihte ge frfnecan ge gangan. Pæf þæn on neapefte untfumfa manna húf. on þam hýfa þeap pæf þ hi þa untfuman ⁊ þa ðe æt fopðfope pæfon inlæban fceolðan. ⁊ him þæn ætfomne þenian. Ða bæð he hif þen on æfenne þæfe mihte þe he of fopulðe gangende pæf. þ he on þam hufe him ftope gegearfade. þ he neftan mihte. ða funðfade fe þeng fop hpon he þæf bæde. fopþon him þuhte þ hif fopðfope fpa neh ne pæfe. býðe hpæþefe fpa fpa he cpæð ⁊ bebeað. Onð mið þý he þa þæn on nefte eode. ⁊ he gefeonde mode fumu þing ætgædefe mið him fpecende ⁊ gleopende pæf þe þæn æfn inne pæfon. þa pæf ofen middeniht þ he fnæzn. hpæþef hi æning hufel þæn inne hæfðon. Ða andfpafodon hie ⁊ cpæðon. Hpilc þeaf if þe hufle. ne þinfe fopðfope fpa neh if nu þu þuf

time, he could both speak and walk. There was in the neighbourhood a house for infirm men, in which it was their custom to bring the infirm, and those who were on the point of departure, and there attend to them together. Then bade he his servant, on the eve of the night that he was going from the world, to prepare him a place in that house, that he might rest: whereupon the servant wondered why he this bade, for it seemed to him that his departure was not so near: yet he did as he said, and commanded. And when he there went to bed, and in joyful mood was speaking some things, and joking together with those who were therein previously, then it was over midnight that he asked, whether they had the eucharist within? They answered, "What need is to thee of the eucharist? thy departure is not so near, now

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sospes loqueris." Rursus ille: "Et tamen," ait, "afferte me eucharistiam." Qua accepta in manu, interrogavit, si omnes placidum erga se animum, et sine querela controversiæ ac rancoris, haberent. Respondebant omnes, placidissimam se mentem ad illum, et ab omni ira remotam, habere: eumque vicissim rogabant placidam erga ipsos mentem habere. Qui confestim respondit: "Placidam ego mentem, filioli, erga omnes Dei famulos gero." Sicque se cælesti muniens viatico, vitæ alterius ingressui paravit; et interrogavit, quam prope esset hora qua fratres ad dicendas Domino laudes nocturnas excitari deberent. Respondebant, "Non longe

þóclice ⁊ þuſ gleæblice to uſ ſpecende eaſt. Cwæð he eſt. Berað me hwæþere huſel to. Ða he hit on handa hæfde. þa frægn he. hwæþer hi ealle ſmýltre móð ⁊ butan eallum incan blíðe to him hæfdon. Ða andſwarodon hi ealle ⁊ cwædon. þ hi nænigne incan to him ſittan ac hi him ealle ſwíðe blíðe-mode wæron. ⁊ hi ſuxendlice hine bædon þ he him eallum blíðe wære. Ða andſwarode he ⁊ cwæð. míne brodru þa leofan. ic eom ſwíðe blíðmód to eow ⁊ to eallum godes mannum. And he ſwa wæs hine getrýmmende mid þý heofonlican wegneſte. ⁊ him oþres líſes ingang gearwade. Ða gýt he frægn. hu neh wære tíde wære þte þa bröðru arísan ſceoldon ⁊ godes folc læran ⁊ heora uht-ſang ſingan. Andſwarodon hi. nis hit feor to þon. Cwæð he. tela-

thou thus cheerfully, and thus gladly art speaking to us." Again he said, "Bring me nevertheless the eucharist." When he had it in his hands, he asked, whether they had all a placid mind and kind, and without any ill-will towards him? Then they all answered, and said, that they knew of no ill-will towards him, but they all were very kindly disposed; and they besought him in turn that he would be kindly disposed to them all. Then he answered and said, "My beloved brethren, I am very kindly disposed to you and all God's men." And he thus was strengthening himself with the heavenly viaticum, and preparing himself an entrance into another life. Again he asked, "How near it was to the hour that the brethren must rise and teach the people of God, and sing their nocturns?" They answered, "It is not far to that."

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est." At ille: "Bene, ergo exspectemus horam illam." Et signans se signo sanctæ crucis, reclinavit caput ad cervical, modicumque obdormiens, ita cum silentio vitam finivit. Sicque factum est ut quomodo simplici ac pura mente tranquillaque devotione Domino servierat, ita etiam tranquilla morte mundum relinquens, ad ejus visionem veniret; illaque lingua quæ tot salutaria verba in laudem Conditoris composuerat, ultima quoque verba in laudem ipsius, signando sese, et spiritum suum in manus ejus commendando, clauderet *: qui etiam præscius sui obitus exstitisse, ex his quæ narravimus, videtur.

utan pe pel þæne tíde bíban. ⁊ þa him gebæd ⁊ hine gefrenade mid cpiſtef ńóde-tácne. ⁊ hiſ heafod onhýlde to þam bolſtre. ⁊ medmycel fæc onflæpte. ⁊ fpa mid ſtillnefſe hiſ líf geendade. ond fpa fæf gepoſden þte fpa fpa he hluttre mode ⁊ býlepte ⁊ fmýltne pillfumnefſe ðnihtne þeopde. þ he eac fpýlce fpa fmýlte deaðe middangeaſd fæf foflætende ⁊ to hiſ gefýhðe becom. ⁊ feo tunge þe fpa monig halpende poſd on þæf fcýppendef lóf gefette. he þa fpýlce eac þa ýtemeſtan poſd on hiſ heſenefſe. hine fýlfne fenende. ⁊ hiſ gáſt in hiſ handa bebeodende. betýnde. Eac fpýlce þ iſ gefægd[a]. þ he pæne gepiſ hiſ fýlfef foſðfoſe of þam þe pe nu fecgan hýſdon:.

He said, "It is well, let us await the hour." And then he prayed, and signed himself with Christ's cross, and reclined his head on the bolster, and slept for a little space; and so with stillness ended his life. And thus it was, that as he with pure and calm mind and tranquil devotion had served God, that he, in like manner, left the world with as calm a death, and went to his presence; and the tongue that had composed so many holy words in the Creator's praise, he, then, in like manner, its last words closed in his praise, crossing himself, and committing his soul into his hands. Thus it is seen that he was conscious of his own departure, from what we have now heard say.

[a] gefegen?

* "*Cædmonem* obiisse circa annum DCLXXX. plerique conjiciunt, aut paulo serius. De ejus sanctorumque aliorum reliquiis sic agit *Malmesb.* l. 3. *de Gestis Pontif.* p. 154. b. Ed. Lond. *Inventa sunt noviter*, id est. ante initium seculi XII. *et in*

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eminentiam elata, sanctorum corpora, Trumuini *Ep.*, Osuii *regis, et* Ælfledæ *filiæ ejus, quæ eidem monasterio post* Hildam *præfuit: necnon et illius monachi quem Divino muneri scientiam cantus accepisse Beda refert. Cujus non fuisse apud Deum populare meritum, miracula modo multa, ut ferunt, superne demissa prætendunt indicium.*

"Consignatus est hujus sancti natalis in *Martyrologio Anglicano* die XI. Feb.; licet *Hugo Menardus* die X. Feb. retulerit.

"Recensent eum Balæus, *cent.* 1, et Pitsæus, *ætate* 7, inter illustres Angliæ scriptores: sed in hoc ambo hallucinantur, quod *dormiendo divina pronuntiasse carmina tradant, quæ vigilantes quidam ex ejus ore scriptitabant.* Id enimvero Beda non scribit."—*Smith.*

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DESCRIPTIVE CATALOGUE OF THE PLATES.

I. Frontispiece to the MS. of Cædmon's Paraphrase.

II. Fac-simile of the first page of Cædmon.

III. The Deity sitting on his throne, expressing his displeasure with the Rebel-Angels.

In the margin stand the words, hælenðeƿ heh-ƿelð, *the throne of Christ.*

Below is the Portrait of Ælfwine. (See Archæologia, vol. xxiv. p. 330.)

IV. A Drawing divided into four compartments.

1. The Rebel-Archangel crowned, with looks directed toward his adherents (four angels), his right hand pointing to an edifice, intended apparently for the heavenly abode, behind which stand five angels. Four angels offer crowns to the Archangel.

On the top of the page, the lower part of the following words may be traced:

hu ƿe enȝȳl onȝon oƿeƿmoð peƿan,

How the angel began to be presumptuous.

The upper part of the inscription has been cut off by the binder of the Volume.

2. The Deity attended by angels, each bearing a peacock's feather. He is in the act of grasping those borne by the two angels nearest to him.

3. The Deity holding three javelins, with which he is striking downward. The inscription:

hu ƿe hælenð ȝeƿceop helle heom ꝺo ƿiꝺe,

How God formed hell for a punishment to them.

4. The Infernal Regions. The chief figure here is a huge monster, or Leviathan, with jaws extended, in which Satan is lying on his back, bound round the neck and limbs, while his associates are seen plunging into the burning gulf.

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V. The Uprearing of the Firmament. The Spirit of God upon the Deep. Inscription:

ȝeɼẏnðɒoðe pæt ⁊ eoɒðan,

He parted the water and the earth.

VI. The Saviour. The Separation of Day from Night. Opposite the lower compartment is this inscription:

hu he ꝺoðælðe ðæȝ ɒið nihte,

How he divided day from night.

VII. The Angels proceeding to Paradise. The formation of Eve. Inscr.

1. heɒ ȝoðeɼ enȝlaɼ aɼtiȝan oɼ heouenan into paɒabiɼum,

Here God's angels proceed from heaven into Paradise.

In this, as well as in some of the other drawings, the door-hinges are remarkable, as precisely resembling those still to be seen upon the doors of some of our ancient churches.

2. heɒ ðɒihten ȝeɼcop aðameɼ ɒiɼ euan,

Here the Lord created Adam's wife Eve.

3. heɒ ðɒihten ȝepeaɒɒ ɼclep on aðam ⁊ ȝenam him an ɒib oɼ þã ɼiðan ⁊ ȝeɼcop hiɼ ɒiɼ oɼ þam ɒibbe,

Here the Lord cast sleep upon Adam, and took a rib from his side, and created his wife from that rib.

VIII. The Deity addressing Adam and Eve, in the words beginning,—

ꝺemað nu ⁊ pexað. &c. See Poem, p. 13, l. 1.

IX. God beholding the excellence of his productions.

X. Adam and Eve in Paradise:

heo pæɒon leoɼ ȝoðe. &c. p. 16, l. 17.

XI. The Fall of the Angels. Satan in Hell: (Hell is again represented as a huge monster.)

⁊ heo alle ɒoɒɼceop ðɒihten ꝺo ðeoɼlum. p. 20, l. 14.

XII. The Deity supported by Seraphim. Satan's Torment.

XIII. In the upper part of this Drawing, Adam and Eve are represented standing by the Tree. In the lower part Satan appears fettered and manacled, while the messenger-fiend is seen passing through an opening, on his way to tempt Adam and Eve:

hpeaɒɼ him ɒuɒh þa hell-ðoɒa. p. 29, l. 8.

XIV. The Temptation of Eve.

XV. The Tempter offering the Fruit to Adam.

XVI. Two compartments: 1. Adam receiving the Fruit from Eve.

2. The grief of Adam and Eve, after eating of the Fruit.

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The Fiend departs from them with an air of mockery:
hloh þa ⁊ plegoðe. boða bɪcþe gehuzoð. p. 45, l. 10-11.
The figure of a lion below, which seems added merely to fill the space, is evidently the work of a later and freer hand.

XVII. 1. Adam and Eve conscious of their nakedness.
2. They cover themselves with fig-leaves.

XVIII. The Fiend returning to his Master, after having tempted Eve:
hpeapf hɪm eꝼc nɪðeþ. boða bɪtþeꝼta. ꝼceolðe he þa bꝑaðan hzaf ꝼecan. helle gehlɪðo. þæþ hɪf heapꝑa læg. p. 47, l. 18-22.

XIX. 1. Adam and Eve seeking shelter in the woods:
utan gan on þýꝼne pealð. ɪnnan on þɪꝼꝼeþ holtep hleo. p. 52, l. 6-7.
2. Adam and Eve sitting apart from each other:
ꝼætan on ꝼunðꝑan. p. 52, l. 11.

XX. 1. The Almighty cursing the Serpent.
2. God calls to Adam in the Garden:
hýððan hɪe on heolꝼtꝛe. þa hɪe halɪg ꝑoꝑð. ðɪhtnef gehýnðan p. 53, l. 12-14.

XXI. The Almighty addressing Adam and Eve: (The figure of the Deity is given double, one being turned towards Adam, the other towards Eve.)
ða to euan gað. ýnþɪnga ꝼþæc. penð þe ꝼþom þýnne. &c. p. 56, l. 26-28.
abeað eac aðame. eoe ðɪhtpen. hɪpeꝼ leohc-ꝼþuma.
lað æþenðe. þu ꝼcealc oðeþne. eðel ꝼecean. &c. p. 57, l. 8-13.

XXII. The exile of Adam and Eve denounced, and their departure.

XXIII. The Angel closing the Gate of Paradise:
hɪm on laꝼte beleac. liðꝼa ⁊ þýnna. hihtꝼulne ham.
halɪg enzel. be ꝼþean hæꝼe. þýnene ꝼpeoꝑðe. p. 58, l. 12-17.

XXIV. The Birth of Abel.

XXV. The Story of Cain and Abel.
1. Cain aiding his father in the labours of agriculture:
oðeþ hɪf to eoꝑðan. elneꝼ tɪloðe. þe þæf æþ-boþen. p. 59, l. 31-33.
2. Abel tending cattle:
oðeþ æhte heolð. p. 59, l. 34.
3. Abel's offering.
4. The murder of Abel.
5. Abel's blood crying to the Almighty:
⁊ hɪf bloð to me. cleopað ⁊ cɪzeð. p. 62, l. 11-12.

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XXVI. Further Representation of Cain's History:

1. The Almighty addressing Cain.
2. Cain travelling to his new abode:

hım þa cain ȝepat —— ⁊ hım þa pic ȝeceaf. eaſt-landum. p. 64, l. 13-18.

3. Cain with his wife and son Enoch.

XXVII. Compartments containing figures of the Posterity of Adam.

XXVIII. Two compartments. 1. Jubal playing on his lyre.

2, 3. Tubal Cain, as a smith, and in the act of ploughing.

4. Adam and Eve, the latter holding Seth in her arms.

XXIX. Seth with his wife and son. (Inscr. ſeth pæf ſælı, *Seth was prosperous.*)

XXX. Enos, the son of Seth, and his family.

XXXI. A figure, perhaps Mahalaleel? standing by an altar.

XXXII. The burial of Mahalaleel:

malalahel. pintpa hæfde. fif ⁊ hund nigontig. þa he forð ȝepat. p. 71, l. 25-30.

XXXIII. An Angel conversing with a Prophet, supposed to be Enoch, perhaps in allusion to the verse,

hım pæf þeoðen hold. p. 73, l. 10.

(The Prophet treads an animal like a dragon under foot, but to this there is no allusion in the poem.)

XXXIV. The Translation of Enoch. The lower part represents the Patriarch leaving earth; the upper, his entrance into heaven, attended by angels.

XXXV. Mathuselah attended by his sons. On his right hand his wife in bed, attended by two females, one of whom holds an infant in swaddling clothes; presumed to represent the Birth of Noah.

XXXVI. Scenes in the lives of Lamech and Noah.

XXXVII. The Almighty commanding the Ark to be built. Beneath is seen the commencement of the work.

XXXVIII. The Ark completed and inhabited. The Almighty standing at the door, ready to close it when one of Noah's sons and his wife shall have entered.

XXXIX. The Ark afloat. In the lower part, the Deity is represented closing the entrance:

hım on hoh beleac. heofon-picef peanð. mene-hufef muð. p. 82, l. 16-18.

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XL. Noah and his family quitting the Ark; the Deity holding the door open.

XLI. Noah's Sacrifice:

þa noe onȝan. neþȝenðe lac. p. 90, l. 18-19.

XLII. God's Covenant with Noah:

ıc eop tȝeopa þæȝ. mine ȝelle. p. 92, l. 28-29.

XLIII. Noah cultivating the Earth:

þa noe onȝan æteȝ tılıan. p. 94, l. 1-6.

XLIV. Noah's Death and Burial.

XLV. The Building of Babel planned.

XLVI. God's Visit to Babel: The Dispersion:

þa com halıȝ ȝoð. þeþa cneoþıȝȝa. þeoþc ȝceaþıȝan. p. 101, l. 7-9.

XLVII. 1. The blessing of Abraham:

2. Abraham and his family going to Canaan.

3. God appearing to Abraham:

þa hıne cynınȝ enȝla. abþahame. ıeþðe ȝelfa. p. 107, l. 5-7.

XLVIII. 1. Abraham standing (holding an axe) between two buildings, probably preparing to build his altar.

2. The Deity appearing to Abraham.

XLIX. Abraham approaching Egypt:

ȝeȝeah eȝyptca. hoþn ȝele hþıte. p. 109, l. 10-11.

L. An unfinished Illumination.

LI. Ornamental Decoration on p. 225 of the Manuscript.

LII, LIII. Capital Letters, alphabetically arranged, referring to the pages of the Manuscript.

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CÆDMON'S

METRICAL PARAPHRASE.

Us ís ꝑihꝺ micel.
þ pe ꝑoꝺeꝑa peaꝑꝺ.
peꝑeꝺa puldoꝑ-cininᵹ.
poꝑꝺum heꝑiᵹen.
móꝺum luꝑien.
he iꝑ mæᵹna ꝑpeꝺ.
heaꝑoꝺ ealꝑa.
heah-ᵹeꝑceaꝑta.
ꝑꝑea ælmihtiᵹ.
næꝑ him ꝑꝑuma ǽꝑꝑe.
óꝑ ᵹepoꝑꝺen.
ne nu enꝺe cýmþ.
écean ꝺꝑihtneꝑ.
ac he bíð á ꝑíce.
oꝑeꝑ heoꝑen-ꝑtólaꝑ.
heaᵹum þꝑýmmum.
ꝑóðꝑæꝑt anꝺ ꝑꝑiðꝑeꝑom.
ꝑpeᵹl-bóꝑmaꝑ heolꝺ.
þa pæꝑon ᵹeꝑette.
píꝺe ꝝ ꝑíꝺe.
þuꝑh ᵹepealꝺ ᵹoꝺeꝑ.
puldꝑeꝑ beaꝑnum.
ᵹaꝑta peaꝑꝺum.

FOR us *it* is much right
that we *the* Guardian of *the* skies,
the Glory-King of hosts,
with *our* words praise,
in *our* minds love.
He is of power *the* essence,
the head of all
exalted creatures,
the Lord almighty.
To him has beginning never
origin been,
nor now cometh end
of *the* eternal Lord,
but he is ever powerful
over *the* heavenly thrones.
With high majesty,
just and most vigorous,
he ruled *the* heavenly concaves,
which were placed
wide and far,
through power of God,
for *the* children of glory,
the guardians of spirits.

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hæfdon gleam ȝ dream.
ȝ[a] heofa ordfruman.
engla þreatas.
beorhte blisse.
þær heofa blæd micel.
þegnas þrymfæste.
þeoden heredon.
fægdon luftum lof.
heofa líf frean.
démdon dríhtnes.
duzeþum þegon.
friðe zefælize.
fynna ne cuþon.
finena fremman.
ac hie on friðe lifdon.
éce mid heofa aldor.
elles ne ongunnon.
néfan on hoderum.
nymþe niht ȝ fóð.
ærðon engla peard.
for ofermódize.
dæl on zedpilde.[b]
noldan dreogan lenz.
heofa felfra næd.
ac hie of fib-lufan.
zodes ahpurfon.
hæfdon zielp micel.
þ hie fið dribtne.
dælan meahton.
fuldor-fætan fic.
federes þrymme.
fíd ȝ frez-torhte.
him þær fáh zelamp.

Had lustre and joy
of their original
the hosts of angels,
bright bliss,
their reward was great:
glorious ministers,
they adored *their* Ruler,
joyfully praised
their life's Lord;
they judged, by *the* Lord's
power, *they* were
most happy.
Sins *they* knew not,
nor crimes to perpetrate,
but they lived in peace,
ever with their Chief:
aught else *they* sought not
to rear in heaven,
save right and truth,
ere that *the* angels' guardian,
for pride,
sank into error:
They would no longer work
their own good,
but they from *the* love
of God turned away.
They had *the* great presumption
that they against *the* Lord
could divide
the glory-fast abode,
that multitude of host,
ample and heavenly bright.
Pain there befell them,

[a] ȝ seems to be redundant in this place.

[b] The sense of this passage is obscure, and the interpretation given not free from objection, unless for zedpilde we read zedpild in the accusative.

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æfre ȝ ofenhygd.
ȝ þæs engles mód.
þe done unræd onȝan.
ærest fremman.
wefan ȝ weccean.
þa he worde cwæð.
niþes ofþyrfted.
þ he on norð-dæle.
hám ȝ heah-setl. [2]
heofena rices.
ágan wolde.
þa wearð yrre god.
ȝ þam werode wrað.
þe he ær wurðode.
wlite ȝ wuldre.
sceóp þam féalegan.
wræclicne hám.
wence to leáne.
helle hearas.
hearde niðas.
het þ wite-hús.
wræcna bídan.
deóp dreama leas.
drihten úre.
ȝastas wearda.
þa he hit ȝeare wiste.
innihte bewealð.
swefle ȝeinnod.
ȝeond-folen fýre.
ȝ æs-cýle.
néce ȝ neáde lege.
het þa ȝeond þ wæderes hús.
wearan wite-brogan.
hæfdon hie woht-ȝeteme.
ȝrumme wið god ȝewomod.
him þæs ȝrum leán becom.

envy and pride,
and the angel's mood,
who that evil counsel began
first to frame,
to weave and agitate.
Then spake he *the* words,
from malice thirsty,
that he in *the* north part
a home and lofty seat
of heaven's kingdom
would possess.
Then was God angry,
and wroth with that host,
whom he erst had honoured
with beauty and with glory;
he formed, for these false ones,
an exile home,
anguish for reward,
the groans of hell,
hard punishments;
bade the torture-house
await *the* exiles,
deep, void of joys,
our Lord,
the guardians of spirits.
When he knew it ready,
furnished with perpetual night,
with sulphur charged,
with fire filled throughout,
and cold intense,
smoke & red flame, [comfort void,
bade then, through that house of
the dread of torment to increase.
They had criminations
bitterly gathered against God;
on them, for this, grim retribution
[came;

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cpæðon þ heo ɲíce.
ɲeðe móðe.
aʒan polðan.
ʒ ɾpa eaðe meahtan.
hım ɾeo pén ʒeleah.
ɾıððan paldenð híɾ.
heoɾena heah cınınʒ.
honda aɲæɲde.
hehɾte pıð þam heɲʒe.
ne mihton hẏʒe leaɾe.
mæne pıð metode.
mæʒẏn bɲẏttıʒan.
ác hım ɾe mæɲa.
móð ʒetpæɾde.
bælc ɾoɲbıʒde.
þa he ʒebolʒen peaɲð.
beɾloh ɾẏn-ɾceaþan.
ɾıʒoɾe ʒ ʒepealde.
ðóme ʒ ðuʒeðe.
ʒ ðɲeame benám.
híɾ ɾeond ɾɲuðo.
ʒ ʒeɾeán ealle.
toɲhte tıɲe.
ʒ híɾ toɲn ʒepɲæc.
on ʒeɾacum ɾɾıðe.
ɾelɾeɾ mihtum.
ɾtɲenʒum ɾtıepe.
hæɾde ɾtẏɲne móð.
ʒeʒɲémeð ʒɲẏmme.
ʒɲáp on ɲɲaðe.
ɾáum ɾolmum.
ʒ hım on pæðm ʒebɲæc.
ẏɲ on móde.
æðele beɾcẏɲebe.
híɾ ɲıðeɲ-bɲecan.
ɲulðoɲ-ʒeɾtealðum.

they said that they *the* empire
(in *their* fierce mood)
would possess,
and so might easily.
[4] Him that hope deceived,
after his Sovereign,
heaven's high King,
his hands uprear'd
most high against that crew,
nor might *they* of counsel void,
the faithless against *the* Creator
employ force;
for them the Mighty
deprived of courage.
He bent *their* pride
when he was angry,
bereft *the* impious
of triumph and power,
sway and dignity,
and of joy deprived them,
his foes of freedom,
and all of exultation,
and bright glory;
and his anger wreaked
vehemently on *his* adversaries,
by *his* own powers,
with strong step.
Stern *he* was of mood,
bitterly provoked,
he griped in *his* wrath
with hostile hands,
and crushed them in his grasp.
Angry in mood
he deprived of *their* country
his adversaries,
of *their* glorious abodes;

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ſceóp þa ⁊ ſcýnebe. then removed and cut off
ſcýppenð úne. our Creator
oferhiðiȝ cýn. *the* haughty race
enȝla of heofnum. of angels from heaven;
fæſtleaſ feond. *the* faithless tribe
faldenð ſende. *the* Powerful sent,
láðſpenðne hene. *the* hateful band,
on lanȝne ſið. on *a* long journey,
ȝeomne ȝaſtaſ. *the* sad spirits.
fæſ him ȝýlp ſofod. Their vaunt was quailed,
beot ſofboſten. *their* threat shattered,
⁊ ſofbiȝeð þrým. and grandeur bowed,
flíte ȝefemmeð. *their* beauty corrupted.
heo on fnace. They into exile
ſýððan ſeomoðon. urged then
ſfeanre ſiðe. *their* darksome way.
ne þoſton hlúðe hlihhan. *They* might not loudly laugh,
ac heo hell-tfeȝum. but they in hell-torments
feſiȝe funoðon. accursed dwelt,
⁊ feán cuðon. and woe *they* knew,
ſáſ ⁊ ſofȝe. pain and sorrow,
ſuſl þfoðon. torment endured;
þýſtfum beþeahte. with darkness decked,
þeaſl æſtefleán. hard retribution,
fæſ fe heo onȝunnon. for that they had devised
ſið ȝode finnan. against God to war.
þa fæſ ſóð[a] ſfa æf. Then was after as before
ſibb on heofnum. peace in heaven,
fæȝne ſheofo-þeafaſ. fair loving thews;
ſfea eallum leofſ. *the* Lord dear to all,
þeoden híſ þegnum. *the* Supreme to his ministers;
þfymmaſ peoxon. *the* glories waxed
ðuȝuða mið ðihtne. of *the* good with *their* Lord,
ðeám-hæbbenðfa:. of *the* possessors of bliss.

[a] I have translated as if ſið had stood in the text, which is without doubt the genuine reading.

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II.

Þæron þa ȝeþome.
þa þe þrezl buan.
puldor eðel.
þrohte þær arþrúnȝen.
ohte mid enȝlum.
ȝ ónlez nið.
riðdan heþe-þóran.
heofon ofȝæfon.
leohte belorene.
him on laste setl.
puldor-þrebum pelig.
síde þtódan.
ȝifum ȝþorende.
on ȝodes ríce.
beorhte ȝ ȝeblæddæfte.
buendra leas.
riðdan þræc-þtore.
þeniȝe ȝastas.
undeп heaim-locan.
heane ȝeþóran.
þa þeahtode.
þeoden úre.
mód-ȝeþonce.
hú he þa mæran ȝesceaft.
eðel-þtaðolas.
eft ȝesette.
þrezel-torhtan seld.
selran þeode.
þa hie ȝielp-þceadan.
ofȝifen hæfdon.
heah on heofenum.
fordam halig ȝod.
undeп noderas fenȝ.
rícum mihtum.
polde þ him eorðe.

II.

[5] Then were in concord
those that inhabit *the* firmament,
the region of glory;
strife was dissipated,
fear *from* among *the* angels,
and fatal hate,
since *the* hostile bands
had heaven resigned,
of light bereft.
Behind them *that* abode,
rich in glorious works,
widely stood,
with gifts flourishing,
in God's realm,
bright and fruitful,
of dwellers void,
since to *their* exile-place
the sprites malignant,
beneath *the* dungeons of perdition,
wretched fared.
Then pondered
our Lord
in mind,
how he the great creation,
native settlements,
might replenish,
heaven-bright seats,
with *a* better race,
since them *those* braggart rebels
had resigned,
high in *the* heavens:
for that *the* holy God,
under *the* span of *the* firmament,
in *his* abundant powers,
would that for him *an* earth

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ȝ úp ꝓoðeꝛ. and firmament above
ȝ ꝛíð pæteꝛ. and wide water
ȝeꝛeteð puꝛðe. were planted
poꝛulð-ȝeꝛceaꝛte. with worldly creatures,
on ꝓꝛaðꝛa ȝielð. in place of *the* hostile ones,
þaꝛa þe ꝛoꝛhealðene. of those whom headlong
oꝛ hleo ꝛenðe. *he* had sent from *their* abode.
ne pæꝛ héꝛ þa ȝiet. *There* had not here as yet,
nýmþe heolꝛteꝛ-ꝛceaðo save cavern-shade,
ꝓiht ȝepóꝛðen. aught been;
ác þeꝛ píða ȝꝛund. but this wide abyss
ꝛtóð beóp ȝ ðim. stood deep and dim,
ðꝛihtne ꝛꝛembe. strange to *its* Lord,
íðel ȝ únnýt. idle and useless;
on þone eaȝum plát. on which looked with *his* eyes
ꝛtið-ꝛꝛihþ cinnȝ. *the* King firm of mind,
ȝ þa ꝛtope beheolð. and beheld those places
ðꝛeáma leaꝛe. void of joys;
ȝeꝛeah beoꝛc ȝeꝛꝛeoꝛc. saw *the* dark cloud
ꝛemian ꝛinnihte. lower in eternal night,
ꝛꝛeaꝛt úndeꝛ ꝓoðeꝛum. swart under heaven,
ponn ȝ péꝛte. dark and waste,
oð þ þeoꝛ poꝛulð-ȝeꝛceaꝛt. until this worldly creation
þuꝛh póꝛð ȝepeaꝛð. through *the* word existed
puldoꝛ-cýninȝeꝛ. of *the* Glory-King.
héꝛ éꝛeꝛt ȝeꝛceóp. Here first shaped
éce ðꝛihten. *the* Lord eternal,
helm eall-ꝓihta. chief of all creatures,
heoꝛon ȝ eoꝛðan. heaven and earth,
ꝓoðoꝛ aꝓæꝛnde. *the* firmament upreared,
ȝ þiꝛ ꝓúme land. [6] and this spacious land
ȝeꝛtaþelode. established
ꝛtꝛanȝum mihtum. by *his* strong powers,
ꝛꝓea ælmihtiȝ. *the* Lord almighty.
ꝓolde pæꝛ þa ȝýt. *The* earth as yet was
ȝꝓæꝛ únȝꝓéne. not green *with* grass;

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ƿnea ælmihtiȝ. *the* Lord almighty.
ƿolb pæƿ ábæleb. Earth was divided
únbeƿ heah-ƿoboƿe. under *the* lofty firmament
halȝum mihtum. by *his* holy might:
pæteƿ óƿ pætƿum. water from waters,
þam þe puniað ȝyt. for those who yet dwell
únbeƿ pæƿtenne. under *the* fastness
ƿolca hƿóƿeƿ. of *the* roof of nations.
þá com oƿeƿ ƿolban. Then came over earth
ƿúƿ ƿiðian. swiftly journeying
mæƿe meƿȝen þƿidda. *the* third great morn.
næƿon métode ða ȝýt. Were not meted yet
píb lonb ne péȝaƿ nýtte. wide land nor useful ways,
ác ƿtób bepƿihȝen pæƿte. but stood fast cover'd
ƿolde mid ƿlóde. earth with flood.
ƿnea enȝla heht. *The* Lord of angels bade
þuƿh hiƿ póƿb péƿan. through his word to be
pæteƿ ȝemæne. *the* waters common,
þa nu unbeƿ ƿobeƿum. that now under heaven
heoƿa ƿýne healdað. hold their course,
ƿtópe ȝeƿteƿnde. *and their* places fixed.
ða ƿtób hƿaðe. Then forthwith stood
holm unbeƿ heoƿonum. ocean under heaven,
ƿƿa ƿe halȝa bebeáb. as the Holy ordained,
píb ætƿomne. wide, in one assembled;
ða ȝeƿúnbƿob pæƿ. then was parted
laȝo pið lande. water from land.
ȝeƿeah þa líƿeƿ peaƿb. Saw then life's Guardian
bƿiȝe ƿtope. *the* dry places,
buȝoða hýƿde. (*the* Preserver of *all* good,)
píde æteópde. wide displayed;
þá ƿe pulboƿ-cyniȝ. these the King of glory
eoƿðan némde. named earth;
ȝeƿette ýðum heoƿa. set to *the* waves their
onƿihtne ƿýne. just course,
ƿúmum ƿlóde. to *the* spacious flood,

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ȝ ȝeþeteþo[a] ..... and fetter'd .....

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ne þuhte þa ȝeŋýŋne. [9] Then seem'd *it* not fitting
ŋoboŋa peaŋde. to *the* Guardian of *the* firmament
þ adam lenȝ. that Adam longer
ána pæŋe. were alone
neoŋxna ponȝeȝ. of Paradise,
nipŋe ȝeȝceaxte. of *the* new creation,
hýŋde ȝ haldend. keeper and ruler;
foŋþon him heah-cýniȝ. therefore for him *the* high king,
fŋea ælmihtiȝ. *the* Lord almighty,
fultum tiódde. created *a* helpmate,
físf ápeahte. raised up *a* woman,
ȝ þa fŋaðe fealde. and her gave for *a* support
lífeȝ leoht-fŋuma. *the* Author of life's light
leofum ŋince. to *the* beloved man.
he þ andpeoŋc. He the substance
of adámeȝ. from Adam's
líce áleoðode. body dismember'd,
ȝ him liftum áteah. and from it skilfully extracted
ŋíb óf físan. *a* rib from *the* side.

[a] In this part of the MS. are vestiges of three leaves that have been cut out.

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pylle-burne.		*the* well-brook:
nalleƿ polcnu ða gıeƀ.		no clouds as yet
oƿeƿ númne gnúnd.		over *the* ample ground
négnaƿ bæron.		bore rains
pann mıd pınde.		lowering with wind;[a]
hpæðre pærtmum ſtód.		yet with fruits stood
polde gefrætpod.		earth adorn'd.
heoldon forð-rỳne.		Held their onward course
ea-ſtreámaƿ heorna.		river-streams
æðele feoperr.	10	four noble *ones*
of þam nıpan.		from the new
neorıxna ponge.		Paradise.
þá pæron adælede.		These were parted,
ðrihtneƿ mihtum.		by *the* Lord's might,
ealle of ánum.		all from one
þa he þaƿ eorðan gefceóp.		(when he this earth created)
pætre plíte beorhtum.		water with beauty bright,
ȝ ón porulð rende.		and sent into *the* world;
þære hatað ỳlde[b].		of which *the first* men call
eorð-búende.	20	(earth's inhabitants),
fíron folc-perað.		(*the* men of the country) Pison,
fæ-foldan dǽl[c].		*the* marine parts
brádde bebugeð.		it widely compasseth:
beorhtum ſtreámum.		with *its* bright streams
he beleác útan.		he shut *it* out.
on þære éðỳl-tỳrf.		In that country
níðdaƿ findað.		men find,
neán ȝ feorran.		from near and far,
gold ȝ gým-cynn.		gold and gems

[a] I doubt the correctness of the translation of this line; to justify it we ought to have panne in the original.

[b] The MS. seems to be defective in this place, no mention being made of Pison being the *first*, analogously with the other three, and which is necessary to the construction and sense.

[c] It seems not improbable that by fæ-foldan dæl is intended a translation of the *land of Havilah*; yet I am not aware of the existence of its first syllable, Hav, *sea*, in Anglo-Saxon, though the usual word for *ocean* in Danish.

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ȝúm-þeoda beapn.	(*the* children of men)
ðа ſéleſtan.	the most excellent,
þæſ þe úſ ſecȝað béc.	from what books tell us.
þonne ſeo æftne.	Then the next
ethiopia land.	*the* Ethiop-land
ȝ leod-ȝeapɒ.	and territory
belíȝeð útan.	encompasseth,
ȝinne ſíce.	ample realms;
þæne íſ ȝéón noma.	its name is Gihon.
þpiðða íſ tíȝpiſ.	*The* third is Tigris,
ſeo pið þeóðſcipe.	which towards *the* nation
eá in ſléðe.	(*the* river in *its* flow)
aſſipiæ belíð.	of Assyria lieth.
ſpilce íſ ſeo feopðe.	Thus is the fourth,
þa nu ȝeonð folc moniȝ.	that now, 'mongst many folks,
peſnaſ eúfſnatén.	men Euphrates
píðe némnað.[a]	widely call.

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[13]

ác niotað inc þæſ oðſeſ ealleſ.	but enjoy every other,
foſlætað þone énne beám.	abstain from that one tree,
paſnað inc pið þone pæſtm.	beware of that fruit,
ne pýſð inc pilna ȝéð.	let *it* not be to you a goad of desires.'

[a] Here a leaf appears to have been cut out of the MS.

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hnigon þa mid heafdum.
heofon-cyninge.
georne togeánef.
ȝ fædon ealles þanc.
lífta ȝ þafa láfa.
he let heo þ land búan.
hpæf him þa to heofenum.
halig dihten.
ftið-feohð cyning.
ftód hif hand-gepeorc.
fomod on fande.
nyfton forga pihte.
tó begnornianne.
butan heo godes pillan.
lengeft læften.
heo pæron leof gode.
ðenden heo hif halige pórd.
healdan poldon.

Then bowed *they* with *their* heads
to *the* heavenly King,
fervently before *him*,
and said thanks for all,
for those counsels and instructions.
He let them that land inhabit;
departed then to heaven
the holy Lord,
the King firm of mind.
His hand-work stood
together on earth;
they knew not aught of sorrows
to bewail,
but they God's will
long performed;
they were dear to God
while they his holy word
would hold.

IV.

Fæfde fe ealpalda. [14]
engel-cynna.
þurh hand-mægen.
halig dihten.
týne getrymede.
þæm he getruode pel.
þ hie hif giongorfcipe.
fýligan polden.
pyncean hif pillan.
forþon he him gepít forgeaf.
ȝ mid hif handum gefceóp.
halig dihten. [lice.
gefétt hæfde he híe fpa gefælig-
énne hæfde he fpa fpiðne ge-
porhtne.

IV.

The All-powerful had
angel-tribes,
through might of hand,
the holy Lord,
ten[a] established,
in whom he trusted well
that they his service
would follow,
work his will;
therefore gave he them wit,
and shaped *them* with his hands;
the holy Lord.
He had placed them so happily,
one he had made so power-
ful,

[a] Thus Ælfric, 'þá geporhte he tyn engla penod.' See Rask, Gram. p. 194.

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ꝼpá mihtiġne on híꝼ móð-ġeþohte. so mighty in his mind's thought,
he lét hine ꝼpa micleꝼ pealðan. he let him sway over so much,
hehꝼtne to him on heoꝼona ꝼíce. highest after himself in heaven's kingdom.
hæꝼde he hine ꝼpa hpítne ġe- He had made him so fair,
ꝼpa pýnlic pæꝼ híꝼ pæꝼtm on heoꝼonum. so beauteous was his form in heaven,
þ him com ꝼnom peꝼoða ðnihtne. that came to him from *the* Lord of hosts,
ġelíc pæꝼ he þam leohtum ꝼteoꝼlóꝼ ꝼceolde he ðnihtneꝼ pýꝼcean. he was like to the light stars. It was his to work *the* praise of *the* Lord,
ðýꝼan ꝼceolde he híꝼ ðneamaꝼ on heoꝼonum. it was his to hold dear his joys in heaven,
ꝛ ꝼceolde híꝼ ðnihtne þancian. and to thank his Lord
þæꝼ leáneꝼ þe he him on þam leohte ġeꝼceneðe. for the reward that he had bestow'd on him in that light;
þonne lete he hiꝼ hine lanġe pealðan. then had he let him long possess it;
ác he apénde hit him to pýnꝼan þinġe. but he turned it for himself to *a* worse thing,
ónġán hím pinn úp-ahebban. began to raise war upon him,
piðþone hehꝼtan heoꝼneꝼ pealðenð. against the highest Ruler of heaven,
þe ꝼíteð on þam halġan ꝼtóle. who sitteth in the holy seat.
ðeoꝼe pæꝼ hé ðnihtne úꝼum. Dear was he to our Lord,
ne mihte him beðýnneð pýnðan. *but it* might not be hidden from
þ híꝼ enġýl onġan. that his angel began [him
óꝼeꝼmóð péꝼan. to be presumptuous,
áhóꝼ hine piðhíꝼ heaꝼꝼan. raised himself against his Master,
ꝼohte hete-ꝼpæce. sought speech of hate,
ġýlp-poꝼð ónġean. words of pride towards *him;*
nolde ġode þeoꝼian. would not serve God,
cpæð þ híꝼ líc pæꝼe. said that his body was
leoht ꝛ ꝼcéne. light and beauteous,
hpít ꝛ hiop-beoꝼht. fair and bright of hue:

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né meahte hé æt híſ hige ſindan. he might not find in his mind
þ he gode polde. that he would God
geónгeŋbome. in subjection,
þeóðne þeoŋian. *his* Lord, serve:
þuhte him ſýlfum. Seem'd to himself
þ he mægyn ȝ cræft. that he *a* power and force
máŋan hæfde. had greater
þonne ſé halga god. than the holy God
habban mihte. could have
folc-geſtælna. [15] 10 of adherents.
fealа poŋða geſpæc. Many words spake
ſe engel ofeŋmóðeſ. the angel of presumption:
þohte þuŋh hiſ áneſ cræft. thought, through his own power,
hú hé hím ſtŋenglicŋan. how he for himself *a* stronger
ſtól gepóŋhte. seat might make,
heahŋan on heoponum. higher in heaven:
cpæð þ hine híſ híge ſpeone. said that him his mind impelled,
þ he peſt ȝ noŋð. that he west and north
pýŋcean onȝunne. would begin to work,
tŋýmede ȝetimbŋo. 20 would prepare structures:
cpæð him tpeo-þuhte. said it to him seemed doubtful
þ he ȝóde polde. that he to God would
ȝeongŋa peoŋðan. be a vassal.
hpæt ſceal íc pinnan cpæð he. 'Why shall I toil?' said he;
niſ me pihtæ þeaŋf. 'to me *it* is no whit needful
heaŋŋan to habbanne. to have a superior;
ic mæg mid handum ſpa fela. I can with *my* hands as many
púndŋa ȝepýŋcean. wonders work;
ic hæbbe ȝepealð micel. I have great power
to ȝýŋpanne. 30 to form
ȝoðlecŋan ſtól. *a* diviner throne,
heaŋŋan on heofne. [pian. *a* higher in heaven.
hpý ſceal íc æftep hiſ hýldo ðeo- Why shall I for his favour serve,
buȝan hím ſŋilceſ ȝeonȝoŋðómeſ. bend to him in such vassalage?
íc mæg péran ȝod ſpa hé. I may be a god as he.
bíȝſtanbað me ſtŋangе ȝeneatаſ. Stand by me, strong associates,

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þa ne pillað me æt þam ƿtɾíðe who will not fall me in the strife.
hæleþaƿ heaɲoɱoðe. [ʒeƿƿícan. Heroes stern of mood,
hie habbað me to heaɲɲan ʒeco- they have chosen me for chief,
ɲóƿe ɲincaƿ. [ɲene. renowned warriors!
miþ ƿƿilcum mæʒ man þéoþ ʒe- with such may one devise coun-
þencean. sel,
þón miþ ƿƿilcum ƿolc-ʒeƿteallan. with such capture *his* adherents;
ƿɲýnþ ƿýnþ hie míne ʒeoɲne. they are my zealous friends,
holde on hýɲa hýʒe-ƿceaƿtum. faithful in their thoughts;
íc mæʒ hýɲa heaɲɲa péƿan. I may be their chieftain,
ɲæðan on þiƿ ɲíce. 10 sway in this realm:
ƿƿa me þ ɲuht ne þinceð. thus to me it seemeth not right
þ íc oleccan. that I *in* aught
áƿiht þuŋƿe. need cringe
ʒode æƿteɲ ʒóde ænezum. to God for any good;
ne ƿille íc lenʒ hiƿ ʒeonʒɲa ƿuɲ- I will no longer be his vassal.'
þa hit ƿé allƿalda. [þan. When the All-powerful it
eall ʒehýɲde. all had heard,
þ hiƿ enʒýl onʒan. that his angel devised
oƿeɲmede micel. great presumption
ahebban ƿið híƿ heaɲɲan. 20 to raise up against his master,
ʒ ƿƿæc healiʒ póɲð. and spake proud words
dollice ƿið dɲihten ƿínne. foolishly against his Lord,
ƿceolde he þa déð onʒýldan. then must he expiate the deed,
poɲc þæƿ ʒepinneƿ ʒedǽlan. share the work of war,
ʒ ƿceolde híƿ píte habban. and for his punishment must have
ealɲa moɲðɲa mæƿt. [16] of all deadly ills *the* greatest.
ƿƿa déð monna ʒehƿilc. So doth every man
þe ƿið híƿ palden. who against his Lord
ƿinnan onʒýnneð. [ten. deviseth to war,
miþ máne ƿið þone mǽɲan dɲuh- with crime against the great Ruler.
þa peaɲð ƿe mihtiʒa ʒeholʒen. 31 Then was the Mighty angry,
hehƿta heoƿoneƿ palden. *the* highest Ruler of heaven,
peaɲp hine oƿ þan heán ƿtóle. hurled him from the lofty seat;
héte hæƿde he æt híƿ heaɲɲan hate had he gain'd at his Lord,
ʒuɲunnen.

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hýlb hæfbe hiſ ferlorene.
gnám peaſð him ſe góda on híſ móde.
forþon he ſceolde grundgeſécan.
heaſdeſ helle-píceſ.
þæſ þe he pann píð heofneſ paldend.
ácpæð hine þa fram híſ hýldo.
ȝ hine on helle peaſp.
on þa deopan dálaſ.[a]
þæſ he to deofle peaſð.
ſefeond mid híſ gefélum eallum.
feollon þá upon of heofnum.
þurh longe ſra þreo niht ȝ dagaſ.
þa engelaſ of heofnum on helle.
ȝ heo alle forſceóf druhten to deoflum.
forþon heo híſ dæd ȝ fórd. [17]
noldon feorðian.
forþon þe heo on ýfre leoht.
underſ eorðan neoðan.
ælmihtiȝ god.
fette ſigeleaſe.
on þa ſpeartan helle.
þæſ hæbbað heo on æfen.
úngemet lange.
ealra feonda gehwilc.
fýr-édneſe.
ponne cýmð on uhtan.
eaſtenne find.
forſt fýnum caldſ.
ſýmble fýr oððe gár.
ſum heard gefinc.

[a] The MS. has dala.

his favour *he* had lost,
incensed with him was the Good in his mind,
therefore he must seek *the* gulf
of hard hell-torment,
for that he had warr'd with heaven's Ruler.
He rejected him then from his favour,
and cast him into hell,
into the deep parts,
where he became *a* devil:
the fiend with all his comrades
fell then from heaven above,
through *as* long as three nights and days,
the angels from heaven into hell;
and them all *the* Lord transform'd to devils,
because they his deed and word
would not revere;
therefore them in *a* worse light,
under *the* earth beneath,
Almighty God
had placed triumphless
in the swart hell;
there they have at even,
immeasurably long,
each of all *the* fiends,
a renewal of fire;
then cometh ere dawn
the eastern wind,
frost bitter-cold,
ever fire or dart[b];
some hard torment

[b] i. e. cold, piercing as a dart.

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habban ſceolðon.
ðonhte man hit him to ſite.
hyra ðonulð æſ ȝehwyrfeð.
ſon mán-riðe[a].
fylle helle.
mid þam andſacum.
heolðon enȝlaſ forið.
heofon-ricef hehðe.
þé ær ȝoðef hýldo ȝelæſton.

laȝon þá oðre fynd on þam fyre.
þé ær ſra fealа hæfðon.
ȝeinnef rið heora aldend.
site þoliað.
hátne heaðo-helm.
helle to-midðef.
brand ȝ brádе lígaſ. [18]
ſrilce eác þa bitran recaſ.
þrosm ȝ þyrſtro.
forþon hie þégnſcipe.
ȝoðef forȝymdon.
hie hyra ȝál berſác.
enȝlef ofermódȝe.
noldon alwealdan.
róm weorþian.
hæfðon site micel.
þænon þá befeallene.
fyre to botme.
on þa hátan héll.
þurh hyȝeleaſte.
ȝ þurh ofermetto.
fohton oðer land.
þ æſ leohtef leaſ.
ȝ æſ lígef fúll.

they must have, [nishment,
it was wrought for them in pu-
their world (life) was changed:
for *their* sinful course
he filled hell
with the apostates.
The angels continued to hold
the heights of heaven's kingdom,
those who ere God's pleasure ex-
ecuted;
the others lay fiends in the fire,
who ere had had so much
strife with their Ruler;
torment *they* suffer,
burning heat intense,
in midst of hell,
fire and broad flames;
so also the bitter reeks
smoke and darkness;
for that they *the* service
of God neglected,
them their folly deceived
the angel's pride,
they would not *the* All-powerful's
word revere.
They had great torment;
then were *they* fall'n
to *the* fiery abyss,
into the hot hell,
through phrensy
and through pride;
they sought another land,
that was void of light,
and was full of flame,

[a] The MS. and Junius read ſonman riðe, but the arrangement of the syllables adopted in the text affords a better, and probably the genuine sense.

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ƿýɲeƒ ƿǽɲ micel.
ƿýnð onzeáton.
þ hie hæƿðon zeppixleð.
pínа únɲím.
þuɲh heoɲa miclan mó́ð.
ȝ þuɲh miht zoðeƒ.
ȝ þuɲh oƿeɲmettо.
ealɲa ɾɲíðoɲt.
þa ɾɲæc ɲe oƿeɲmóða cýniȝ.
þe ǽɲ pæƒ enzla ɾcýnoɲt.
hƿíttoɲt on heoɲnen.
ȝ híƒ heáɲɲan leó́ƿ.
bɲihtne býɲe.
oð hie to bóle puɲðon.
þ him ɲoɲ zálɾcipe.
zoð ɾýlƿa peaɲð.
mihtiȝ on móðe ýɲɲe.
peaɲp hine on þ móɲðeɲ-ínnan.
niðeɲ on þ nió bebð.
ȝ ɾceóp him náman ɾíððan.
cpæð þ ɲe hehɾta.
hátan ɾceolðe.
ɾatan ɾíððan.
hét hine þæɲe ɾpeáɲtan.
helle zɲúnðeƒ zýman.
nalleƒ pið zoð pinnan.
ɾátan máðelobe.
ɾoɲzienðe ɾpɲæc.
ɲeðe helle ɾoɲð.
healðan ɾceolðe.
zýman þæƒ zɲúnðeɲ.
pæƒ ǽɲ zoðeƒ enzel.
hƿít on heoɲne.
oð hine híƒ hýze ɾoɲɾpeón.
ȝ híƒ oƿeɲmétto.
eálɲa ɾɲíðoɲt.

a great receptacle of fire.
The fiends perceived
that they in exchange had got
unnumber'd pains,
through their great pride,
and through God's might,
and through arrogance
most of all.
Then spake the haughty king,
who of angels erst was brightest,
fairest in heaven,
beloved of his master,
to *his* Lord dear,
until they turned to folly;
so that with him for *his* madness
God himself became,
the Mighty, angry in mind,
cast him into that house of perdi-
down on that new bed, [tion,
and after gave him *a* name:
said that the highest
should be call'd
Satan thenceforward;
bade him the swart
hell's abyss rule,
not with God war.
Satan harangued,
sorrowing spake,
he who hell thenceforth
should rule,
govern the abyss.
He was erst God's angel,
fair in heaven,
until him his mind urged,
and his pride
most of all,

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þ he ne polde.	that he would not
peneda þuhtneſ.	*the* Lord of hosts'
pórð puniðian.	word revere;
peoll hím on innan.	boil'd within him
hýge ymb híſ heóntan.	*his* thought about his heart,
hát pæſ hím útan.	hot was without him
pnaðlic píte.	*his* dire punishment.
he þa porde cpæð.	Then spake he *the* words:
ıſ þeſ ænga ſtéde úngelic ſpiðe.	'This narrow place is most unlike
þam oðrum þe pe ær cuðon.	that other that we ere knew,
heán on heoron-níce. [19]	high in heaven's kingdom,
þe me mín heanra onlag.	which my master bestow'd on me,
þeah pe hine for þam alpealdan.	though we it, for the All-powerful,
ágan ne morton.	may not possess,
nómigan úreſ níceſ.	*must* cede our realm;
næfð he þeah niht gedón.	yet hath he not done rightly
þ he uſ hæfð beſýlled.	that he hath struck us down
fýre to bótme.	to *the* fiery abyss
hélle þære hátan.	of the hot hell,
heoron-níce benúmen.	bereft us of heaven's kingdom,
háfað hit gemeáncod.	hath it decreed
mid mon-cynne.	with mankind
to geſettanne.	to people.
þ mé ıſ ſorga mæſt.	That of sorrows is to me *the*
þ adam ſceal.	that Adam shall, [greatest,
þe pæſ of eorðan gepoht.	who of earth was wrought,
mínne ſtronglican.	my strong
ſtól behealdan.	seat possess,
péran him on pýnne.	be to him in delight,
ȝ pé þiſ píte þolien.	and we endure this torment,
heanm on þiſſe helle.	misery in this hell.
pá lá ahte ic mínra handa ge-	Oh had I power of my hands,
ȝ morte áne tíd. [peáld.	and might one season
úte peorðan.	be without,
péran áne pintep-ſtunde.	be one winter's space,
þonne ic mid þýſ penode.	then with this host I—

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ác licgað me ymbe. — But around me lie
isen-benðas. — iron bonds,
siðeð sacentan sál. — presseth *this* cord of chain:
ic eom sices leas. — I am powerless!
habbað me spa heaðe. — me have so hard
helle clommas. — *the* clasps of hell,
fæste befangen. — *so* firmly grasped!
hér is syn micel. — Here is *a* vast fire
ufan ȝ neoðone. — above and underneath,
ic á ne ȝeseah. — never did I see
láðlan landscipe. — *a* loathlier landskip;
lig ne asmaðað[a]. — the flame abateth not,
hát oser helle. — hot over hell. [rings,
me habbað hringa ȝesponȝ. — Me hath *the* clasping of *these*
slíð-heaðra sál. — *this* hard-polish'd band,
siðes amysned. — impeded in *my* course,
asysned me mín sede. — debarr'd me from my way;
fét sint ȝebúnene. — *my* feet are bound,
hánda ȝehæfte. — *my* hands manacled,
sint þissa hél-dora. — of these hell-doors are
segas sorsóhte. — *the* ways obstructed,
spa ic mið sihte ne mæȝ. — so *that* with aught I cannot
of þissum liðo-bendum. — from these limb-bonds *escape:*
licgað me ymbutan. — about me lie
heaðres isenes. — of hard iron
háte ȝeslæȝene. — forg'd with heat
ȝrindlas[b] ȝreate. — huge gratings,
mið þý me ȝod hafað. — with which me God
ȝehæfteð be þam healse. — hath fasten'd by the neck;
spa ic sát he minne hiȝe cuðe. — thus perceive I that he knoweth
ȝ þ sirte eac. — and that knew also [my mind,
seroda drihten. — *the* Lord of hosts,

[a] Lye reads asranað, which he seems to have copied from Somner. The Manuscript and Junius have asramað: the translation is conjectural, from the context.

[b] ȝrindlas, literally *hurdles* or *lattice-work.*

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þ ꝛceolde unc[a] aðáme. that should us through Adam
yꝛele ȝepuꝛðan. evil befall,
ymb þ heoꝛon-ꝛíce. about the realm of heaven,
þæꝛ íc ahte mínꝛa handa ȝepealð. where I had power of my hands,
* * * *

VII. VII.

* * *
* * * [21] [in hell,
ac ðoliað pé nú þnea on helle. but we now suffer chastisement
þ ꝛýndon þýꝛtꝛo ⁊ hæto. which are darkness and heat,
ȝꝛimme ȝꝛundleaꝛe. grim, bottomless;
haꝛað uꝛ ȝoð ꝛýlꝛa. [taꝛ. God hath us himself
ꝛoꝛꝛꝛapen on þaꝛ ꝛpeaꝛtan miꝛ- swept into these swart mists;
ꝛꝛa he uꝛ ne mæȝ ænige ꝛýnne thus he cannot us accuse of any
ȝeꝛtælan. [ꝛꝛemeðon. sin, [fram'd evil:
þ pe him on þam lande láð ȝe- that we against him in the land
he hæꝛð uꝛ þeah þæꝛ leohteꝛ be- yet hath he depriv'd us of the
ꝛcýnðe. light, [torments:
bepóꝛpen on ealꝛa píta mæꝛte. 13 cast *us* into *the* greatest of all
ne maȝon pe þæꝛ ꝛꝛáce ȝeꝛꝛem- we may not for this execute ven-
man. geance, [lity,
ȝeleánian him mið láðeꝛ pihte. reward him with aught of hosti-
þ he uꝛ haꝛað þæꝛ leohteꝛ be- because he hath bereft us of the
ꝛcýnðe. [miðdan-ȝeaꝛð. light.
he hæꝛð nu ȝemeáꝛcoð áinne He hath now devis'd a world
þæꝛ he hæꝛð mon ȝeꝛoꝛhtne. where he hath wrought man
æꝛteꝛ híꝛ onlícneꝛꝛe. after his *own* likeness,
mið þam he pile eꝛt ȝeꝛettan. with whom he will repeople
heoꝛona ꝛíce mið hluttꝛum ꝛau- *the* kingdom of heaven, with pure
lum. souls; [ously,
pé þæꝛ ꝛculon hýcȝan ȝeoꝛne. 22 therefore must we strive zeal-
þ peon áðáme ȝiꝛ pe éꝛꝛe mæȝen. that we on Adam, if we ever may,
⁊ on híꝛ eaꝛꝛum ꝛꝛa ꝛome ándan and likewise on his offspring, *our*
ȝebétan. wrongs repair,

[a] unc, *us two*, seems to refer to the Deity and himself (Satan).

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onpenban him þæp pillan pínep. corrupt him there in his will,
zip pe hit mæzen pihte aþencan. if we may it in any way devise.
[a]ne zelýpe íc me nu þæp leohtep Now I have no confidence further
  fupðop. in this bright state,
þæp þe him þencep lanze nió- that which he seems long *de-*
  tan. *stin'd* to enjoy,
þæp eáðep miþ híp enzla cnæhte. that bliss with his angels' power.
ne mazon pe þæt on alðpe zepinnan. We cannot that ever obtain,
þ pe mihtizep zodep móþ onpé- that we *the* mighty God's mind
  cen. weaken;
uton oðpenban hit nú monna let us avert it now from the
  beapnum. children of men,
þ heofon-píce nu pe hit habban that heavenly kingdom, now we
  ne moton. may not have it; [favour,
zebón þ hie hip hýlðo popláten. *let us so* do that they forfeit his
þ hie þ onpenðon þ he miþ híp that they pervert that which he
  póphe bebeáð. with his word commanded;
þonne peoph he him phéð on then with them will he be wroth
  móde. in mind,
áhpet[b] hie fhom híp hýlðo. 13 will cast them from his favour,
þonne pculon hie þap helle pécan. then shall they seek this hell,
ȝ þap zhimman zhúnðap. and these grim depths;
þonne moton pe hie úp to zion- then may we them have to our-
  zhum habban. selves as vassals,
rípa beápn on þiphum hæftum *the* children of men, in this fast
  clomme. durance.
onzinnað nu ýmb þa fýhðe þen- Begin *we* now about the warfare
  cean. to consult:—
zip íc ænezum þégne. [22] If to any follower I
þeoden-maðmap. 20 princely treasures
zeápa fophzeafe. gave of old,
þenden pé on þan zóðan píce. while we in that good realm

[a] This seems to refer to Adam's condition; and of course híp would also refer to Adam, who was created like the angels.

[b] This interpretation of áhpet seems to be countenanced by the line 'rlan man hpítet' in the "Riming Poem" given in Conybeare's Illustrations, p. xxiii.

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ȝeræliȝe ſæton. happy sate
ȝ hæfdon úre ſetla ȝepeálð. and in our seats had sway,
þonne he me na on leoſſan tíð. then me he never, at time more
leánum ne meahte. could with recompence [pretious,
míne ȝífe ȝýlðan. my gift repay;
ȝif híſ ȝien polde. if in return for it *he* would
mínna þegna hpilc. (any of my followers)
ȝeþafa puſtðan. be *my* supporter;
þ he úp heonon. *so* that up from hence, he
úte mihte. forth might
cuman þuſh þaſ cluſtſo. pass through these barriers;
ȝ hæfde cræft mið him. and had power with him,
þ he mið feðeſ-hóman. that he with wings
fleoȝan meahte. might fly,
finðan on polcne. revolve in cloud,
þæſ ȝeporhte ſtondað. *to* where stand wrought
ádam ȝ éue. Adam and Eve,
on eorð-ríce. on earth's kingdom,
mið pélan bepunden. with weal encircled,
ȝ we ſýnd aporpene hideſ. and we are hither cast
on þaſ deopan dalo. into this deep den.—
nu hie ðuhtne ſýnt. Now with *the* Lord are they
puſtðan micle. far higher in esteem, [possess
ȝ móton him ðone pélan ágan. and may for themselves that weal
þe pé on heofon-ríce. that we in heaven's kingdom
habban ſceoldon. should have,
ríce mið riht. *our* realm by right;
iſ ſe ráð ȝeſcýſed. this counsel is decreed
monna cynne. for mankind. [painful,
þ me íſ on mínum móde ſpa ſáſ. That to me is in my mind so
on mínum hýȝe hneopeð. rueth in my thought,
þ hie heofon-ríce. that they heaven's kingdom
aȝan to aldre. for ever shall possess.
ȝif hit eoper ænig mæȝe. If any of you may
ȝependan mið riht. with aught so turn *it*,
þ hie róð ȝodeſ. that they God's word

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láre ꝓorlæten.	through guile forsake,
ꝼóna híe him þe láðꝛan beoð.	soon shall they be the more hateful to him:
ꝿif hie[a] bꝛecað híꝼ ꝿebóbꝛcipe.	if they break his commandment,
þonne he him abolꝿen puꝛðeð.	then will he be incensed against them;
ꝼiððan bíð him ꝼe péla onpenðeð.	afterwards will the weal be turn'd from them,
⁊ þýꝛð him píte ꝿeꝿearꝛoð.	and for them punishment will be prepared,
ꝼúm heaꝛð haꝛin-ꝼceaꝛu.	some hard lot of evil.
hýꝿað híꝼ ealle.	Think *ye* all of this,
hu ꝿe hi beꝼꝛicen.	how ye may deceive them;
ꝼiððan íc me ꝼeꝼte mæꝿ.	then can I fast
neꝼtan on þýꝼꝼum ꝛacentum.	rest me in these chains,
ꝿif him þ ꝛíce loꝛað.	if the kingdom shall pass from them.
ꝼeþe þ ꝿelæꝼteð.	He who shall that effect,
him bíð leán ꝿeaꝛo.	for him shall recompense be ready,
æꝼteꝛ to alðꝛe.	for ever after,
þæꝼ pe héꝛ inne maꝿon.	of what we herein may,
on þýꝼꝼum ꝼýre ꝓoꝛð.	in this fire henceforth,
ꝛhemena ꝿepinnan.	gain of advantages:
ꝛittan léte íc hine rið me ꝿylꝼne.	him will I let sit by myself,
ꝼꝛa hꝛa ꝼꝛa þ ꝼecꝿan cýmeð.	whoever that shall come to say,
on þaꝼ hátan helle.	into this hot hell,
þ hie heoꝛon-cýninꝿeꝼ.	that they heaven's king's
unꝓuꝛðlice.	unworthily,
póꝛðum ⁊ ðǽðum.	by words and deeds'
láre.....	
* * *	
* * *	
[b]Anꝿan hine þa ꝿýꝛꝛan. [23]	Began then himself equip
ꝿoðeꝼ ánðꝛaca.	*the* apostate from God,
ꝼúꝼ on ꝛnǽtꝛum.	prompt in arms;

[a] The MS. has he.

[b] In the lost part of the poem it would seem that one of Satan's angels had volunteered to undertake the commission to tempt Adam and Eve.

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hæfde fǽcne hýge.
hæleð helm on heafod afette.
ond þóne fúll heáfde gebánd.
fpenn mid fpángum.
pifte him fpræca féla.
pofa pofda[a].
panð him[b] úp þanon.
hpeaf him[b] þuph þa hell-dofa.
hæfde hýge fthancne.
leólc on lyfte.
laþpende módd.
fpáng þ fýr on tpá.
feóndef cræfte.
polde deáfnunga.
dryhtnef geongran.
mid mán-dǽdum.
ménn befpícan.
fofléadan ond fofléfnan.
þ hie pundon láð gode.
he þa gefénde.
þuph feondef cræft.
oððæt he ádám.
on eorð-fíce.
godef hánd-gefceáft.
geáfone fúnde.
físlice gefódht.
ond hís físf fómed.
fneó fægfoste.
fpa hie fela cúðon.
gódef gegeáfpigean.
þá him to gíngran felf.
métod man-cynnef.
meafcode felfa.

he had a crafty soul.
On *his* head *the* chief *his* helmet
and it full strongly bound, [set,
braced *it* with clasps:
he many speeches knew
of guileful words,
wheel'd up from thence,
departed through the doors of hell:
(*he* had a strong mind)
lion-like in air,
in hostile mood,
dash'd the fire aside
with *a* fiend's power:
would secretly
the subjects of *the* Lord,
with wicked deeds,
men deceive,
mislead and pervert,
that they might become hateful to
He journey'd then, [God.
through *his* fiend's might,
until he Adam
on earth's kingdom,
the creature of God's hand,
found ready,
wisely wrought,
and his wife also,
fairest woman;
just as they knew many *things*
of good to frame,
which to them *his* disciples
the Creator of mankind
had himself pointed out;

[a] fnaþna pofda in marg. MS.

[b] After verbs signifying *departure*, him seems to be used pleonastically; as, gefát him, hpeaf him, panð him.

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ȝ him bi tpégen. and by them two
beámaȝ ſtóbon. trees stood,
þa pæſon útan. that were without
ófætef ȝehlæbene. laden with fruit,
ȝepéfneb mib pæftme. with produce cover'd,
ſpa hie pálbenb ȝob. as them *the* powerful God,
heah heofon-cýniȝ. high King of heaven,
handum ȝefette. with *his* hands had set,
þ þæn ýlbo beáfn. that there *the* child of man
mofte ónceofan. might choose
ȝóbef ȝ ýfelef. of good and evil,
ȝumena æȝhpilc. every man
pélan ȝ pápan. of weal and woe.
næf fe pæftm ȝelíc. The fruit was not alike:...
oðen pæf fpa pynlic. *The* one so pleasant was,
plitiȝ ȝ fcéne. fair and beautiful,
líð ȝ lofum. soft and delicate;
þ pæf lífef beám. that was life's tree:
mofte on écnifſe. *he* might for ever
æftef lybban. after live,
péfan on pofulde. be in *the* world,
fe þæf pæftmef onbát. who of this fruit tasted,
ſpa him æftef þý. so that him after that
ylbo ne befebe. age might not impair,
ne fúht fpáfe. nor grievous sickness;
ac mofte fymle péfan. but *he* might ever be
lunȝfe on lufum. forthwith in joys,
ȝ híf líf ázan. and his life hold;
hýlbo heofon-cyninȝef. *the* favour of heaven's king,
héf on pofulde habban. here in *the* world have,
him to pæſon pítobe. to him should be decreed
ȝefinȝþo on þone heán heofon. honours in the high heaven
þonne heo heonon penbe. [24] when he goeth hence:
Þonne pæf fe oðef. Then was the other
eallenza fpeaft. utterly black,
dím ȝ þýftfe. dim and dark;

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Þ pæs deáðes beám. that was death's tree,
se bæm bitres sela. which much of bitter bare:
sceolde bú witan. both must know
ylda æghwilc. every mortal,
yfles ⁊ gódes. evil and good:
gepanod on þisse worulde. waned in this world,
sceolde on wite á. he in pain must ever
mid swáte ⁊ mid sorgum. with sweat and with sorrows,
siððan libban. after live,
swa hwa swa gebýsgde. whoe'er should taste
þæs on þam beáme gepeox. of what on this tree grew;
sceolde hine ylda beníman. age should from him take
ellen-dæda. of bold deeds
dreámas ⁊ dryhtscipes. *the* joys and of dominion,
⁊ him deón deáð scyned. and death be him allotted:
lytle hwíle sceolde he. *a* little while he should
his lífes niotan. his life enjoy,
sécan þonne landa. then seek of lands
sweartost on fyre. with fire *the* swartest;
sceolde feondum þeowian. to fiends should minister,
þær ís ealra sworna mærost. where of all perils is the greatest
leodum to langre hwile. to people for *a* long season.
ðæt wiste se láða geonge. That the foe well knew,
dyrne deofles bóda. *the* devil's dark messenger,
þe wið drihten wann. who warr'd with God,
weorp hine þa ón wyrmes líc. cast him then into *a* worm's body,
⁊ wand him þa ymbutan. and then twin'd about
þone deaðes beám. the tree of death;
þurh deofles cræft. through devil's craft:
genám þæs þæs oræteg. there took of the fruit,
⁊ wende hine eft þanon. and again turn'd him thence
þær he wiste hand-geweorc. *to* where he knew *the* handy-work
heofon-cyninges. of heaven's king *to be.*
ongon hine þa frínan. Began then ask him
forman worde. with *his* first word,
se láða mid lygenum. the enemy with lies:

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lanzað þe apuht.
ábám úp tó zode.
ic eom on híſ æþende hideþ.
ſeoþþan zeſéþed.
né þ nu ſýþn ne pæſ.
þ ic þið hine ſýlfne ſæt.
þá het he me on þýſne ſið ſá-
þan.
het þ þu þiſſeſ oſætef æte.
cpæð þ þín ábal ⁊ cþæft.
⁊ ðín móð-ſefa.
máþa puþde.
⁊ þín lichoma.
leohtþa micle.
þín zeſceapu ſcénþan.
cpæð þ þe ænizef ſceatef ðeaþf.
ne puþde on poþulde.
nu þu pillan hæfft.
hýldo zepoþhte.
heofon-cýninzef.
to þance zeþénod.
þínum heaþan.
hæfft þe þið dþihten dýþne ze-
poþhtne.
íc zehýþde hine þíne dæd ⁊ póþd.
loþian on híſ leohte.
⁊ ymb þín líf ſpþécan.
ſpa þu læſtan ſcealt.
þ on þiſ land hideþ.
híſ boban bþingað.
bþáde ſýnd on poþulde.
zþene zeaþdaſ.
⁊ zod þiteð.
on þam hehſtan.
heofna híce.
úfan alpalda.

'Cravest thou aught,
Adam, up with God?
I on his errand hither have
journey'd from far,
nor was it now long since
that with himself I sate,
when he me bade *to* travel on
this journey;
bade that of this fruit thou eat,
said that thy power and strength
and thine understanding
would become greater,
and thy body
brighter far,
thy form more beauteous: [need
said that to thee of any treasure
would not be in *the* world,
now thou hast willingly
wrought *the* favour
of heaven's King,
gratefully serv'd
thy Master,
hast made thee dear with *thy*
Lord.
I heard him thy deed and words
praise in his brightness,
and speak about thy life:
So must thou execute
what hither, into this land,
his angels bring.
In *the* world are broad
green places,
and God ruleth
in the highest
realm of heaven—
the All-powerful above

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nele þa eaɲɼeðu.
ɼylɼa habban.
þ he on þýɼne ɼið ɼáɲe.
ȝumena ðɲihten.
ác he hiɼ ȝinȝɲan ɼent.
to þinɲe ɼɲæce.
nu he þe miþ ɼpellum het.
liɼtaɼ læɲan.
læɼte þu ȝeoɲne.
híɼ ambýhto.
nim þe þiɼ oɼæt on hanð.
bit hit ȝ býɲȝe.
þe peoɲð on þínum bɲeoɼtum ɲúm.
pæɼtm þý plihtiȝɲa.
þe ɼenðe palðenð ȝoð.
þín heaɲɲa þaɼ helpe. [26]
oɼ heoɼon-ɲíce.
adam maðelode.
þæn he on eoɲðan ɼtóð.
ɼelf-ɼceaɼte ȝuma.
þonne íc ɲiȝe-ðɲihten.
mihtiȝne ȝoð.
mæðlan ȝehýɲðe.
ɼtɲanȝɲe ɼtemme.
ȝ me hén ɼtonðan het.
hiɼ bebodu healðan.
ȝ me þaɼ bɲýð foɲȝeaf.
plite ɼciene píf.
ȝ me paɲnian het.
þ íc on þone beáðef beám.
beðɲoɲen ne puɲðe.
beɼɲicen to ɼɲiðe.
he cpæð þ þa ɼpeaɲtan helle.
healðan ɼceolðe.
ɼeðe bi híɼ heoɲtan puht.

will not the trouble
have himself,
that on this journey he should
the Lord of men; [come,
but he his vassal sendeth
to thy speech:
now biddeth he thee, by messages,
science to learn:—
perform thou zealously
his message.
Take thee this fruit in hand;
bite it, and taste;
in thy breast thou shalt be expanded,
thy form the fairer;
to thee hath sent *the* powerful God,
thy Lord, this help
from heaven's kingdom.'
Adam spake,
where on earth *he* stood,
a self-created man:
'When I *the* Lord of triumph,
the mighty God,
heard speak
with strong voice;
and *he* me here standing bade
hold his commandments,
and me gave this bride,
this wife of beauteous mien;
and me bade beware
that in the tree of death
I were not deceived,
too much seduced:
he said that the swart hell
should inhabit
he who in his heart aught

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láðeƿ ȝelǽbe.
nát þeah þu mid liȝenum fáne.
þurh dýrne ȝeþanc.
þe þu drihtneƿ eart.
bóda of heofnum.
hpæt ic þinra dýrna ne mæȝ.
pórda ne fírna.
puht oncnapan.
friðeƿ ne fazona.
ic pát hpæt he me felf bebeád.
nerȝend ufer.
þa íc hine nehft ȝefeah.
he het me hís pórd peorðian.
ȝ pel healdan.
læftan hís láne.
þu ȝelíc ne bíft.
ænezum hís enȝla.
þe ic ér ȝefeah.
ne þu me oðiepeft.
ænig tácen.
þe he me þurh tpeope.
to-onfende.
mín heafena þurh hýldo.
þý ic þe hýran ne cann.
ac þu meaht þe forðfaran.
ic hæbbe me fæftne ȝeleafan.
úp to þam ælmihtezan ȝode.
þe me mid hís eadmum porhte.
hén míd handum fínum.
he mæȝ me of hís heán nice.
ȝeofian mid ȝóda ȝehpilcum.
þeah he hís ȝinȝran ne fende:

should admit of sin: [with lies,
I know not (for thou mayest come
through dark design)
that thou art *the* Lord's
messenger from heaven.
Nay, I cannot of thy orders,
of *thy* words nor courses,
aught understand,
of *thy* journey, nor of *thy* sayings.
I know what he himself command-
our Preserver, [ed me,
when him last I saw:
he bade me his words revere
and well observe,
execute his instructions.
Thou art not like
to any of his angels
that I before have seen,
nor showest thou me
any token
which he to me in pledge
hath sent,
my Lord, through favour;
therefore I thee cannot obey:
but thou mayest take thee hence;
I have firm trust
on the almighty God above,
who wrought me with his arms,
here with his hands:
he can me, from his high realm,
gift with each good,
though he send not his vassal.'

X.

Fende hine fráðmód.
þæf he þ fíf ȝefeah.

X.

He turned him wroth of mood
to where he saw the woman,

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on eorð-ríce.
euan ſtondan.
ſceone ġeſceapene.
cpæð þ ſceaðena mæſt.
eallum heora eafrum.
æftep riððan.
puhde on porulde.
íc pát inc paldend ġod.
abolġen þýrð. [27]
ſpa íc him þiſne bóðſcipe.
ſelfa ſecġe.
þonne íc of þýſ ſíðe cume.
ofep langne péġ.
þ ġit ne læſtan pel.
hpilc æhende ſpa he
eaſten hiðep.
on þýſne rið ſendeð.
nú ſceal he ſylf fápan.
to incre andſpare.
né méġ híſ æhende.
híſ boda beodan.
þý íc pát þ he inc abolġen þýrð.

mihtiġ on móde.
ġif þu þeah mínum rilt.
píf pillende.
pórdum hýran.
þu meaht híſ þonne núme.
ræð ġeþencan.
ġehýġe on þínum hreoftum.
þ þu inc bám tpam meaht.
pite bepahġan.
ſpa íc þe piſe.
æt þiſſef ofetef. [leoht[a].
þonne puhðað þín eaġan ſpa

on earth's realm,
Eve standing,
beautifully formed;
said that *the* greatest ills
to all their offspring
from thenceforth
in *the* world would be.—
'I know *the* supreme God with you
will be incensed,
as I to him this message
myself relate;
when I from this journey come
over a long way;
that ye will not well execute
whatsoever errand he
from *the* east hither
at this time sendeth.
Now must he come himself
for your answer,
his errand may not
his messenger command;
therefore know I that he with you
will be angry,
the Mighty, in *his* mind.
If thou nathless wilt,
a willing woman,
my words obey,
then for this mayest thou amply
counsel devise:
consider in thy breast,
that from you both thou mayest
ward off punishment,
as I shall show thee.
Eat of this fruit; [clear,
then will thine eyes become so

[a] Grammatically should be þíne eaġan ſpa leohte.

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þ þu meaht ꝼpa píde.	that thou mayest so widely
oꝼep populð ealle.	over all *the* world
ȝeꝼeón ꝼıððan.	see afterwards,
ȝ relꝼeꝼ ꝼtól.	and *the* throne of himself
hepꝼan þíneꝼ ȝ habban.	thy Lord, and have
híꝼ hýldo ꝼopð.	his grace henceforward.
meaht þu adame.	Thou mightest Adam
eꝼt-ȝeꝼtýꝼan.	afterwards rule,
ȝıꝼ þu híꝼ pillan hæꝼꝼt.	if thou his affection have,
ȝ he þínum pórdum ȝetrýþð.	and he trust in thy words;
ȝıꝼ þu him to róðe ꝼæȝꝼt.	if thou soothly say to him
hþýlce þu relꝼa hæꝼꝼt.	what monitions thou thyself
bıꝼne on bheoꝼtum.	hast in *thy* breast,
þæꝼ þu ȝebóð ȝodeꝼ.	wherefore thou God's mandate
láne læꝼteꝼ.	by persuasion hast performed,—
he þone láðan ꝼtrıð.	he the hateful strife,
ýꝼel andþýrde.	*the* evil answer,
ánꝼorlæteð.	will abandon
on bheoꝼt-coꝼan.	in *his* breast's recess;
ꝼpa pıt him bútú.	so we both to him
án ꝼpéð ꝼphecað.	one purpose speak:
ꝼpan þu hine ȝeorne.	urge thou him zealously,
þ he þíne láne læꝼte.	that he may follow thy instruction;
þý læꝼ ȝýt láð ȝode.	lest ye hateful to God
ıncrum paldende.	your Lord
peorðan þýrꝼen.	should become.
ȝıꝼ þu þ anȝın ꝼnemeꝼt.	If thou perfect this attempt,
ıdeꝼa ꝼeo betꝼte.	best of women,
ꝼorhele íc íncrum hepꝼan.	*I* will conceal from your Lord
þ me heaꝼmeꝼ ꝼpa ꝼela.	that to me so much calumny
adam ȝeꝼpræc.	Adam spake,
eaꝼȝꝼa pórda.	evil words,
týhð me untrýorða.	accuseth me of untruths, [chiefs,
cpýð þ ıc ꝼeo teonum ȝeorn.	sayeth that I am anxious for mis-
ȝnamum ambýht-recȝ.	*a* servant to *the* malignant,
naleꝼ ȝodeꝼ enȝel.	not God's angel:

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ác íc cann ealle ꝑpa ȝeaꝛe.
enȝla ȝebýnꝺo.
heah-heoꝛona ȝehlíꝺu.
pæꝛ ꝑeo hpíl þæꝛ lanȝ.
þ ıc ȝeoꝛnlice. [28]
ȝoꝺe þeȝnoꝺe.
þuꝛh holꝺne hýȝe.
heꝛꝛan mínum.
ꝺꝛıhtne ꝑelꝛum.
né eom ıc ꝺeoꝛle ȝelíc.

but I so readily know all
the angels' origins,
the roofs of *the* high heavens,
so long was the while
that I diligently
served God,
through faithful mind,
my Master,
the Lord himself—
I am not like *a* devil.'

XI.

Læꝺꝺe hıe ꝑpa mıꝺ lıȝenum.
ȝ mıꝺ lıꝛtum ꝑpeón.
ıbeꝛe on þ unꝛıht.
oð þ hıꝛe on ınnan onȝan.
peallan pýnmeꝛ ȝeþeaht.
hæꝛꝺe hıꝛe paꝛpan hıȝe.
metoꝺ ȝemeaꝛcoꝺ.
þ heo hıꝛe móð.
onȝan lætan æꝛtep þam láꝛum.
ꝛoꝛþon heo æt þam láðan on-
oꝛep ꝺꝛıhtneꝛ póꝛꝺ. [ȝenȝ.
ꝺeáðeꝛ beámeꝛ.
peoꝛꝼumne pæꝛtm.
ne peaꝛð pýnꝛe ꝺæð.
monnum ȝemeaꝛcoð.
þ ıꝛ micel punꝺoꝛ.
þ hıt éce ȝoð.
æꝛꝛe polde.
þeoꝺen þolıan.
þ puꝛꝺe þeȝn ꝑpa monıȝ.
ꝛoꝛlæꝺꝺ be þam lýȝenum.
þe ꝛoꝛ þam láꝛum com. [29]
heo þa þæꝛ oꝛætep æt.
alpalꝺan bꝛæc.

XI.

He led her thus with lies,
and with wiles instigated
the woman to that evil,
until began within her
the serpent's counsel boil:
(to her *a* weaker mind had
the Creator assigned),
so that she her mood [ments;
began relax, after those allure-
therefore she of the enemy re-
against *the* Lord's word, [ceived,
of death's tree
the noxious fruit.
No worse deed was
marked out for men:
Great wonder is it
that it God eternal
ever would,
the Lord, suffer,
that so many *a* servant were
misled by the lies
that came by reason of those wiles.
She then of the fruit ate,
brake *the* Almighty's

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pópþ ȝ pillan.	word and will:
þa meahte heo píðe ȝeſeón.	then might she widely see,
þuſh þæſ láðan lán.	through *the* gift of the enemy,
þe hie miþ liȝenum beſſpác.	(who her with lies beguiled,
ðeaſnnenȝa beðſóȝ.	darkly deceived,
þe hiſe ſoſ híſ ðáðum cóm.	which came to her thro' his means);
þ hiſe þuhte hpítſe.	that to her seemed fairer
heoſon ȝ eoſðe.	heaven and earth,
ȝ eall þeoſ poſulð plitiȝſe.	and all this world more beauteous,
ȝ ȝepeoſc ȝoðeſ.	and *the* works of God
micel ȝ mihtiȝ. [þeahte.	great and mighty;
þeah heo hit þuſh monneſ ȝene ſceapðe.	though she it through man's device did not behold,
ác ſe ſceaða.	but the wretch
ȝeoſne ſpicoðe ymb þa ſaple.	sedulously beguiled *her* in her soul,
þe hiſe ær þa ſiene onláh.	who ere to her the vision raised,
þ heo ſpa píðe.	that she so widely
plitan meahte.	might behold
oſeſ heoſon-ſíce.	over heaven's kingdom.
þa ſe ſoſhatena ſpſæc.	Then spake the hated one,
þuſh ſeonðſcipe.	through malice; [tage)—
naller he hie ſneme láſnðe.	(he taught her not for *her* advan-
þu meaht nu þe relf ȝeſeón.	'Thou mayest now thyself see,
ſpa ic hit þe ſecȝan ne þearf.	as I need not say it to thee,
éue ſeo ȝóðe.	*O* Eve the good,
þ þe iſ unȝelíc.	that to thee is unlike
plite ȝ pærtmaſ. [poðeſt.	beauty and form, [words,
ſiððan þu mínum póſðum ȝetſulæſtef míne láſne.	since thou hast trusted to my obeyed my counsel;
nu ſcíneð þe leoht ſoſe.	now *the* light shineth before thee,
ȝlæðlic onȝean.	gladly towards *thee*,
þ ic ſnom ȝoðe bſohte.	which I brought from God,
hpít oſ heoſonum.	bright from heaven;
nu þu híſ hſínan meaht.	now thou mayest touch it.
ſæȝe adame.	Say to Adam
hpilce þu ȝeſihðe hæſſt.	what visions thou hast,

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þuɲh mínne címe cɲæɼta.
ȝiɼ ȝieƀ þuɲh cuɼcne ɲiobo.
læɼƀ mína láɲa.
þonne ȝiɼe íc him þæɼ leohƀeɼ ȝenoȝ.
þæɼ ic þe ɼɲa ȝóbeɼ.
ȝeȝiɲeb hæbbe.
ne ɲiƀe ic him þa pom-cɲiðaɼ.
þeah he híɼ ɲýɲðe ne ɲie.
ƀo alætanne þæɼ ɼela he me láðeɼ ɼɲnæc.
ɲɼa hiɲe[a] eaɼoɲan ɼculon æɼƀeɲ lýbban.
þonne hie láð ȝebóð.
hie ɼculon luɼe ɲýɲcean.
beƀan heoɲa heaɲɲan heaɲmonb habban híɼ hýlbo ɼoɲð.

XII.

þa ȝien ƀo abame.
ibeɼa ɼcenoɼƀ.
píɼa pliƀeȝoɼƀ[b].
þe on poɲulb cóme.
ɼoɲþon heo þæɼ hanb-ȝepeoɲc.
heoɼon-cýninȝeɼ. [30]
þeah heo þá beaɲnenga. 21
ɼoɲbón puɲbe.
ɼoɲlæb mib liȝenum.
þ hie láð ȝobe.
þuɲh þæɼ ɲnaðan ȝeþanc.
peoɲðan ɼceolbon.
þuɲh þæɼ beoɼleɼ ɼeaɲo.

what powers, through my coming:
if yet, through modest conduct,
he obey my counsels,
then will I give him of that light enough,
with which, so good, I thee
adorned have.
I will not reproach him those invectives,
though he be not worthy
to receive pardon for the much he spake to me of evil:
Thus his posterity shall after live;
when they do evil
they shall work love,
repair their Lord's malediction,
and have his grace thenceforth.'

XII.

Then towards Adam
the fairest of females,
most beauteous of women
who have come into *the* world—
because she was *the* handywork
of heaven's King,
though she then secretly
was undone,
misled with lies,
that they hateful to God
through the fiend's device
might become,
through the devil's wile

[a] hiɲe seems to be an error of the scribe for hiɼ; I have therefore not scrupled to render it by *his*.

[b] The following seventeen lines seem to be in parenthesis, unless there is an hiatus in the text, of which however there is no vestige in the MS.

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ðóm ƿoɲlætan.
hiefɲan hýlðo.
heƿon-ɲícef ðolian.
monɣe hƿíle.
bið ðam men ƿull pá.
ðe hine ne ðaɲnað.
ðonne he hiƿ ɣepealð haƿað.
ƿum heo hiɲe on handum bæɲ.
ƿum hiɲe æt heoɲtan læɣ.
æppel únƿælɣa.
ðone hiɲe æɲ ƿoɲbeáð.
ðɲihtna ðɲihten.
ðeað-beámef oƿet.
ȝ þ póɲð ácpæð.
puldɲef aldoɲ.
þ þæt micle moɲð.
menn ne ðoɲƿton.
ðeȝnaƿ ðolian.
ac he ðeoða ȝehƿam.
heƿon-ɲíce ƿoɲȝeaƿ.
haliȝ ðɲihten.
píð-bɲáðne pelan.
ȝiƿ hie ðone pæftm.
anlætan ðolden.
ðe þ láð tɲeop.
on híƿ bóȝum bæɲ.
bitɲe ȝeƿýlleð.
þ pæƿ ðeáðef beám.
ðe him ðɲihten ƿoɲbeáð.
ƿoɲléc hie ða mið liȝenum.
ɲe pæƿ láð ȝoðe.
on héte heoƿon-cýninȝef.
ȝ hýȝe euan.
píƿef pác ȝeðoht.
þ heo onȝan híƿ póɲðum tɲuɲian.

lose *their* power,
the favour of *their* Lord,
and forfeit heaven's kingdom.
Many times
is *it* full woe to man
that he take not warning,
when he hath it in his power.—
Some in her hands she bare,
some in her bosom lay[a],
of *the* unblest fruit,
which to her erst forbade
the Lord of lords,
the fruit of *the* tree of death:
and the word spake
the Chief of glory,
that the great perdition
men might not,
his servants, suffer;
but he to every people
heaven's kingdom gave,
the holy Lord,
wide-spread bliss,
if they the produce
would forbear
which that fell tree
bare on its boughs,
with bitter filled;
that was death's tree,
which *the* Lord forbade them.
Enticed her then with lies
he *who* was foe to God—
through hate of heaven's King,
and to *the* mind of Eve,
woman's weak thought—
that she began to trust his words,

[a] Literally, *at her heart.*

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læſtan híſ láſe.
ȝ ȝeleaſan nóm.
þ he þa bỳrene ſnom ȝode.
bnunȝen hæfde.
þe he hine ſpa pæſlice.
póſdum ſæȝde.
ıépde hine tácen.
ȝ tneopa ȝehet.
híſ holdne hỳȝe.
þa heo to hine heaſnan ſpſnæc.
adam ſnea mín.
þiſ ofet íſ ſpa ſpete.
blıð on bneoſtum.
ȝ þeſ boda ſcıene.
ȝodeſ enȝel ȝód.
ıc on híſ ȝeaſnan ȝeſeo.
þ he íſ æſlenð-ſecȝ.
uncſleſ heaſnan.
hefon-cỳnınȝeſ.
híſ hỳldo íſ unc.
betefe to ȝepinnanne.
þonne hiſ piðefmedo.
ȝif þu him heo dæȝ[a].
puht heaſmeſ ȝeſpſæce.
he foſȝifð hit þeah.
ȝif pit him ȝeonȝoſdóm.
læſtan pillað. [32]
hpæt ſcal þe ſpa láðlic ſtpiðð.
piðþínefheaſnan bodan.
unc iſ híſ hỳldo þeaſf.
he mæȝ unc æſlendian.
to þam alpaldan.
heofon-cỳnınȝe.
ıc mæȝ heonon ȝeſeón.
hpæſ he ſỳlf ſitteð.

fulfil his instructions,
and *the* belief adopted
that from God those mandates he
had brought,
which he to her so warily
said in words;
showed her *a* token,
and *his* faith promised,
his loyal affection.
Then to her spouse she spake:
'Adam, my lord,
this fruit is so sweet,
mild in *the* breast,
and this bright messenger
God's angel good;
I by his habit see
that he is *the* envoy
of our Lord,
heaven's King.
His favour *it* is for us
better to gain
than his aversion.
If thou to him this day
spake aught of harm,
yet will he it forgive,
if we to him obedience
will show. [ful strife
What shall *profit* thee such hate-
with thy Lord's messenger?
to us is his favour needful;
he may bear our errands
to the all-powerful
heavenly King.
I can see from hence
where he himself sitteth,

[a] heo dæȝ. I am not aware that this phrase occurs elsewhere.

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þ ís sud-east.
pelan bepúnden. that is south-east,
se ðas populð zescéop. with bliss encircled,
zesreo ic him his enzlas. *him* who formed this world.
ymbe hpeopfan. I see his angels
mið fe̊ðen-haman. encompass him
ealna folca mæst. with feathery wings,
pesneda synsumast. of all folks greatest,
hpá meahte me. of bands most joyous.
spelc zespít zifan. Who could to me
zif hit zeznunza. such perception give,
zod ne onsende. if now it
heofonesr paldend. God did not send,
zehýsnan mæz ic súme. heaven's Ruler?
ʒ spa síde zesreón. I can hear from far,
on posulð ealle. and so widely see,
ofes þas sídan zesceapt. through the whole world,
ic mæz sspezlesr zamen. over the broad creation:
zehýsnan on heofnum. I can *the* joy of *the* firmament
peanð me on hizе leohte. hear in heaven;
utan ʒ innan. *it* became light to me in mind,
siðþan ic þæs ofætes onbát. from without and within,
nu hæbbe ic hís. after the fruit I tasted:
hes on handa. I now have of it
hesna se zóda. here in *my* hand,
zife ic hit þe zeofne. my good lord,
ic zelýfe þ hit. I will fain give it thee;
fnom zode come. I believe that it
bnoht fnom his bysene. came from God,
þæs me þes boda sægde. brought by his command,
pæfnum pófdum. from what this messenger told me
hit nis puhte zelíc. with cautious words.
elles on eorðan. It is not like to aught
butan spa þes án sægeð. else on earth;
þ hit zeznunza. but, so this messenger sayeth,
fnom zode come:. that it directly
came from God.'

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XIII.

Hio ſpræc him ſicce to.
ȝ ſpeon hine ealne dæȝ.
on þa dimman dæd.
þ hie dryhtnes heoma.
rillan brecon.
ſtód se práða boda.
lezde him luſtas on.
ȝ mid listum ſpeon.
fýlzde him fnecne.
þæs se feond full neah.
þe on þa fnecnan fýrd.
zefaren hæfde.
ofer langne weȝ.
leode hozode.
on þ micle morð.
men forweorpan.
forlæran ȝ forlædan.
þ hie lán zodes.
ælmihtiȝes zife.
ánforleosen.
heofon-ríces zewealdes. [33]
hwæt se hell-ſceaða.
zeare wiste.
þ hie zodes yrre.
habban ſceoldon.
ȝ hell-zeþrin.
þone nearwan nið.
niede onfón.
siððan hie zebód zodes.
forbrocen hæfdon.
þa he forlæran de.
mid ligen-wordum.
to þam únræde.
idese ſciene.
wífa wlitezost.

XIII.

She spake to him oft,
and all day urged him
to that dark deed,
that they their Lord's
will brake.
The fell envoy stood *by*,
excited his desires,
and with wiles urged *him*,
dangerously followed him;
the foe was full near
who on that dire journey
had fared
over *a* long way;
nations *he* studied,
into that great perdition
men to cast,
to corrupt and to mislead,
that they God's loan,
the Almighty's gift,
might forfeit;
the power of heaven's kingdom:
for the hell-miscreant
well knew
that they God's ire
must have,
and hell-torment,
the torturing punishment
needs receive,
since they God's command
had broken,
what time he (the fiend) seduced
with lying words
to that evil counsel
the beauteous woman,
of females fairest,

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þ heo on hiſ pillan ſpræc.	that she after his will spake,
pæſ hiſe[a] on helpe.	was as *a* help to him
hanb-peoſcgoberſtoforlæſanne.	to seduce God's handywork.
Þeo ſpræc ða to abame.	Then she to Adam spake,
ibeſa ſceonoſt.	fairest of women,
ful þiclice.	full oft,
oð þam þegne ongan.	till in the man began
hiſ hige hpeorfan.	his mind to turn;
þ he þam gehate getrupode.	*so* that he trusted to the promise
þe him þ pif.	which to him the woman
pórbum ſægde. [hygе.	said in words: [mind,
heo býde hit þeah þurh holdne	yet did she it through faithful
nýrte þ þæſ heaſma ſpa ſela.	knew not that hence so many ills,
fýnen-eaſfeða.	sinful woes,
fýlgean ſceolde.	must follow
monna cynne.	to mankind,
þæſ heo on mód genám.	because she took in mind
þ heo þæſ láðan bodan.	that she the hostile envoy's
láſum hýrde.	suggestions would obey;
ac pénde þ heo hýldo.	but weened that she *the* favour
heofon-cyninges.	of heaven's King
porhte mid þam pórdum.	wrought with the words
þe heo þam pere.	which she to the man
ſpelce tácen oðiepde.	revealed, as it were *a* token,
ȝ treope gehet.	and vowed *them* true,
oð þ ádame.	till that to Adam,
innan breoſtum.	within *his* breast
hiſ hýge hpýrfde.	his mind was changed,
ȝ hiſ heorte ongann.	and his heart began
pendan to hire pillan.	turn to her will.
he æt þam fýre onfeng.	He from the woman took
helle ȝ hinnrið.	hell and death,
þeah hit næne haten ſpa.	though it was not so called,
ac hit ofetef noman.	but it *the* name of fruit
ágan ſceolde.	must have:

[a] For hiſe I suspect we should read him.

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hit pæt þeah deaðeþ þpeþn. yet was it death's dream,
ȝ deoplep ȝepþon. and *the* devil's artifice,
hell ȝ hinnþið. hell and death,
ȝ hæleða þoþlóþ. and men's perdition,
mennipcna moþð. *the* destruction of human kind,
þ hie to méte dǽdon. that they made for food
opet únpæle. unholy fruit!
þpa hit him on innan cóm. Thus it came within him,
hþán æt heoptan. touched at *his* heart.
Hloh þa ȝ plezode. Laughed then and played
boda bitþe ȝehuȝod. *the* bitter-purposed messenger,
þæȝde beȝna þanc. said *the* thanks of both
heaþþan þínum. to his master:
Nu hæbbe ic þine hýldo me. 'Now have I thy favour (to myself
pitode ȝeporhte. decreed) wrought,
ȝ þínne pillan ȝelæpt. and thy will performed:
to þul monezum dæȝe. for full many *a* day
mén þýnt þoþlæddе. are men seduced,
adam ȝ éue. Adam and Eve;
him íþ unhýldo. to them is *the* aversion
paldendeþ pitod. [34] of *the* Powerful decreed,
nú hie póþd-cpýde híþ. now they his injunctions,
láþe þoþleton. [35] through *my* instigation, have neglected;
þoþþon hie lenȝ ne maȝon. therefore they no longer may
healdan heopon-ríce. heaven's kingdom hold,
ác hie to helle þculon. but to hell they must,
on þone þpeaptan þtð. on the dark journey. [not
þpa þu híþ þorȝe ne beaþt. Thus thou, for this, sorrow needest
bepan on þínum bpeoptum. bear in thy breast;
þæp þu ȝebunden lizt. where thou liest bound;
murnan on móde. *nor* mourn in mind
þ hep men bún. that here men inhabit
þone hean heopon. the high heaven,
þeah pit heaþmaþ nú. though we evils now,
þnea-peopc þoliað. punishment endure,

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ȝ þýſtre land.	and *a* dark land;
ȝ þuph þín micle mód.	and, through thy great spirit,
monig ſorléton.	have lost many,
on heofon-ríce.	in heaven's kingdom,
heah ȝetimbro.	lofty structures,
ȝóblice ȝearoſaſ.	goodly courts.
unc peard ȝod ýſre.	With us was God angry,
ſorþon þit him noldon.	because to him we would not,
on heofon-ríce.	in heaven's kingdom,
hnígan mid heafdum.	bow with *our* heads
halgum drihtne.	to *the* holy Lord
þuph ȝeonȝorðóm.	in subordination;
ác unc ȝeȝenȝe[a] ne pæſ.	but for us it was not fitting
þ þit him on þeȝnſcipe.	that we him in vassalage
þeopian polden.	should serve,
ſorþon unc paldend peard.	therefore with us *the* Powerful was
ſnað on móde.	wroth in mood,
on hýȝe heaſde.	hard in mind,
ȝ uſ on helle bedráf.	and drove us into hell;
on þ fýr fýlde.	into the fire felled *us*,
folca mæſte.	of people greatest;
ȝ mid handum híſ.	and with his hands
eft on heofon ríce.	again, in heaven's kingdom,
rihte hoðoſ-ſtólaſ.	raised *the* celestial seats,
ȝ þ ríce forȝeaf.	and that realm gave
monna cynne.	to mankind.
mæȝ þín mód peſan.	Thy mind may be
blíðe on breoſtum.	blithe in *thy* breast,
forþon heſ fynt butu ȝeðón.	for that here both are done,—
ȝe þ hæleða bearn.	both that *the* children of men
heofon-ríceſ ſculon.	must of heaven's realm
leode forlætan.	*the* country lose,
ȝ on þ líȝ to þe.	and in the flame to thee

[a] I am uncertain as to the meaning of ȝeȝenȝe; the translation must therefore be considered only as what appeared to me most plausible and best adapted to the context.

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hate hpeorpan. through hate revert.
eac ıʃ heaʃm ʒode. Also is harm to God,
mód-ʃorʒ ʒemacod. sorrow of mind made:
ʃpa hpæt ʃpa pıt heʃ morðreʃ whate'er we here of misery suffer,
hıt ıʃ nu adame. þoliað. it is now on Adam
eall ʃorʒolden. all avenged,
mıd heaʃnan hete. with *his* Master's hate,
ʒ mıd hæleða ʃorlóne. and with men's perdition,
monnum mıd morðeʃ cpealme. (on men with *the* pain of death,)
ʃorþon ıʃ mín mód ʒehæled. therefore my mind is healed;
hyʒe ymb heortan ʒeʃúme. *the* thoughts around *my* heart ex-
[cene. panded,
ealle ʃynt uncre heaʃmaʃ ʒeʃʃe- all our evils are avenged, [fered.
láðeʃ þ pıt lange þoledon. of *the* hatred that we long have suf-
nú pille ıc eft þam lıʒe neaʃ. Now will I again *go* nearer the
ʃatan[a] ıc þæʃ ʃécan pille. Satan I there will seek, [flame,
he ıʃ on þære ʃpeaʃtan helle. he is in the swart hell,
hæft mıd hrunga ʒeʃponne. bound with *the* clasping of rings.'
hpeaʃʃ him eft nıðeʃ. Turned him again downward
boda bıtreʃta. [36] *the* bitterest of messengers:
ʃceolde he þa bráðan lízaʃ ʃécan. then must he the broad flames
helle ʒehlıðo. 21 *the* roofs of hell, [seek,
þæʃ hıʃ heaʃna læʒ. [37] where his master lay,
ʃímon ʒeʃæled. with fetters bound.
ʃorʒedon[b] bátpá. Sorrowed both
ádam ʒ éue. Adam and Eve,
ʒ him oft betuh. and oft between them
ʒnorn-porð ʒenʒdon. words of sadness passed;
ʒodeʃ him ondréðon. of God *they* dreaded,
heora heʃnan hete. of their Lord, *the* hate,
heofon-cyninʒeʃ nıð. *the* enmity of heaven's King:

[a] It is singular that the fiend is made to say, "Satan I there will seek," while from what precedes one is led to suppose that it was Satan he had been addressing.

[b] Here the transition is sudden; but I see no reason for supposing, with Junius, any hiatus in the MS., which seems quite perfect in this place. My translation of ʃímon, in line 23, is conjectural.

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ꝑꝑıðe onꝑæton[a]. much they brooded *over their ca-*
ꝑelꝿe ꝑoꝛꝛtóbon. themselves understood [*lamity,*
hıꝸ póꝛð onpenbeð. *that* his (God's) words *had been*
þ pıꝿ ȝnoꝛꝛnobe. The woman grieved, [perverted.
hóꝿ hꝛeopıȝ-moð. penitent-minded wept—
hæꝿbe hẏlbo ȝobeꝸ. (*she* had God's favour
láꝛne ꝑoꝛlæten. through seduction lost)—
þa heo þ leoht ȝeꝸeah. when she saw the light
ellop ꝑcꝛuðan. elsewhere depart,
þ hıꝛe þuꝛh úntꝛeopa. which to her, through falsehood,
tácen ıepbe. *for a* token showed, [crime,
ꝛe hım þone teonan ȝeꝛæð. he *who* counselled them to that
þ hıe helle nıð. that they hell-punishment
habban ꝑceolbon. must have,
hýnða únꝛím. unnumbered ills:
ꝑoꝛþam hım hıȝe ꝑoꝛȝa. therefore mental sorrows
buꝛnon on bꝛeoꝛtum. burned in their breasts.
hpílum to ȝebebe ꝑeollon. Sometimes to prayer *they* fell,
ꝛín-hıpan ꝑomeð. *the* partners together,
ȝ ꝛıȝe ðꝛıhten. and *the* Lord triumphant,
ȝóðne ȝnetton. *the* good, *they* greeted,
ȝ ȝob némðon. and God invoked,
heoꝿoneꝸ palðenð. heaven's Ruler,
ȝ hıne bæðon. and him besought
þ hıe híꝸ heaꝛm-ꝑceaꝛne[b]. that they its (their crime's) penalty
habban moꝛten. might have,
ȝeoꝛne ꝑulȝanȝan. duly fulfil,
þa hıe ȝobeꝸ hæꝿðon. since they had God's
bóðꝛcıpe abꝛocen. commandment broken:
báꝛne hıe ȝeꝸapon. bare they saw
heoꝛa lıchaman. their bodies;
næꝿðon on þam lanðe þa ȝıet. they had not in that land as yet
ꝛælða ȝeꝿetena. settled happiness,

[a] The interpretation of this and the two following lines is quite conjectural.

[b] Of this and the two following lines the sense seems very obscure; my translation is by no means satisfactory.

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ne hie forhte wiht.
feorcef wiston.
ác hie wel meahton.
libban on þam lande.
gif hie woldon láre godef.
forewearde fremman.
þa hie ðela fprecon.
forh-worda fomod.
finhiwan twa.
adam gemælde.
ȝ to éuan fpræc.
hwæt þu éue hæfte.
yfele gemearood.
uncer fylfna fið.
gefyhrt þu nu þa fweartan helle.
grædige ȝ gifge.
nu þu hie grimman meaht.
heonane gehýran.
nif heofon-rice.
gelíc þam lige.
ác þif if landa betft.
þæt wit þuruh uncerne hearran
habban moston. [þanc.
þæn þu þam ne hierde[a].
þe unc wirne hearm gerædd.
þ wit waldendef.
word forbræcon.
heofon-cyninges.
nu wit hreowige magon. [38]
forhtian for hif fiðe.
forðon he unc felf bebeád.
þ wit unc wite.
warian fceoldon.

nor they of sorrow aught
nor labour knew;
but they could well
have lived in that land,
if they God's precepts would,
before all things, have executed.
Then spake they many
words of care together,
the partners twain.
Adam said,
and to Eve spake:—
'Thus hast thou, Eve,
evilly designed
our own departure:
seest thou now the swart hell,
greedy and ravenous?
Now thou it mayest raging
hear from hence.
Heaven's realm is not
like to that flame;
but this is *the* best land [Lord,
that we, through favour of our
may have,
because thou hast him obeyed,
who to this harm us counselled;
that we *the* Powerful's
word should break,
the King of heaven's:
now may we, penitent,
sorrow for his journey,
because he himself (God) bade us
that we us from pain
should guard,

[a] As it stands in the text, this line seems devoid of an appropriate meaning. Presuming that it may originally have stood, þæf þu þam gehýrde, I have translated accordingly.

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heaɲma mæɟtne.
nu ɾlit me hunzeɲ ȝ þuɲɟt.
bitne on bɲeoɟtum.
þæɟ pit bezɲa ǽɲ.
pæɲon óɲɟoɲze.
on ealle tíð.
hu ɾculon pit nú libban.
oððe on þýɟ lande peɟan.
zif heɲ pind cýmð.
peɟtan oððe eaɟtan.
ɾuðan oððe noɲðan.
zeɟɟeoɲc úppæɲeð.
cýmeð hæzleɟ ɾcúɲ.
heɟone zetenze.
fæɲeð ɟoɲɟt onzemanz.
ɾe býð ɟýɲnum cealð.
hpílum oɟ heoɟnum.
háte ɾcíneð.
blicð þeoɟ beoɲhte ɾunne.
ȝ pit hép baɲu ɾtandað.
unpeɲeb pæðo.
nýɟ unc puht beɟoɲan.
to ɾcúɲ-ɾceade.
ne ɾceattef piht.
to mete zemeaɲcoð.
ác unc íɟ mihtiz zóð.
palðenð ɲɲaðmóð.
to hpón ɾculon pit peoɲðan nú.
nú me mæz hneopan.
þ ic bæð heoɟnef zoð.
palðenð þone zóðan.
þ he þe hép poɲhte to me.
oɟ hðum mínum.
nu þu me ɟoɲlæɲeð hæɟɟt.
on mínef heɲɲan hete.
ɾpa me nu hneopan mæz.

greatest of harms.
Now hunger and thirst tear me
bitterly in *my* breast,
of which erst we both
were reckless,
at all time.
How shall we now live,
or be in this land,
if wind here come
from west or east,
from south or north,
clouds ascend;
hail shower cometh
heavy from heaven,
frost also cometh,
which is intensely cold:
sometimes from the heavens
heat gloweth,
gleams the bright sun,—
and we here stand bare,
with garment unprotected?
There is not aught before us
for shower-covering,
nor of store aught
for meat assigned;
but with us is *the* mighty God,
the powerful, angry.
What will now become of us?
Now may *it* rue me
that I prayed heaven's God,
the good Ruler,
that he thee here would form to me,
from my limbs:
now hast thou seduced me
to my Lord's hate;
so may *it* now rue me

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æfre to aldre.
þ ic þe mínum eagum geseah:.

for evermore,
that I saw thee with mine eyes.'

XIIII.

Đa spræc eue est.
idesa scienost.
físa flitegost.
hie wæs gesceapc godes.
þeah heo þa on deofles cræft.
bedroren wurde.
ðu meaht hit me wítan.
wine mín adam.
wórdum þínum.
hit þe þeah sýfre ne mæg.
on þínum hýge hreowan.
þonne hit me æt heortan deð.
hine ða adam.
andsprarode.
gif ic waldendes.
willan cuðe.
hwæt ic hís to heahm-sceafte.
habban sceolde.
ne gesawe þu nó smiomór. [39]
þeah me on sæ waðan.
hete heofones god.
heonone nu þa.
on flód faran.
nære he sinnum þæs deóp.
mere-stream þæs micel.
þ his ó mín mód getreode.
ác ic to þam grunde genge.
gif ic godes meahte.
willan gewyrcean.
nis me on worulde mód.
æniges þegnscipes.
nu ic mínes þeodnes.

XIIII.

Then in turn spake Eve,
of females fairest,
of wives most comely:
she was God's work, [craft,
though she then, by *the* devil's
had been deceived:—
'Thou mayest reproach it to me,
Adam, my beloved,
with thy words,
yet thee it cannot worse
rue in thy mind
than it doeth me at heart.'
Her then Adam
answered:—
'If I *the* Powerful's
will knew,
what I for my crime's penalty
should have,
ne'er sawest thou one readier,
though in *the* sea to wade, me
heaven's God commanded,
now from hence
into *the* flood to go—
it were not so fearfully deep,
the sea-stream so great,
that I would in my mind doubt it;
but I would to the abyss go,
if I might God's
will execute.
I have no mind in *the* world
for any service,
now I my Lord's

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haƒa hỳlbo ƒoɲpoɲhte.
þ ic hie habban ne mæg.
ác pit þuj baɲu ne magon.
búton ætgomne.
pejan to puhte.
uton gán on þýjne pealb.
innan on þiɲɲej holtej hleo.
hpuɲfon hie bátpá.
togengbon gnoɲngenbe.
on þone gɲenan pealb.
ƒæton onfunbɲan. [40]
bíban ƒelfej gejceapu.
heofon-cyninjej.
þa hie þa habban ne mojton.
þe him ær ɲoɲgeaf.
ælmihtig gob.
þa hie heoɲa lichoman.
leáfum beþeahton.
peɲebon mib ðý pealbe.
páða ne hæfbon.
ac hie on gebeb feollon.
búton ætgomne.
moɲgena gehpilce.
bæbon mihtigne.
þ hie ne ɲoɲgeate.
gob ælmihtig.
j him gepiɲabe.
palbenb fe góba.
hu hie on þam leohte.
ɲoɲð libban fceolben.
þa cóm féɲan.
fɲea ælmihtig.
ofej mibne bæg.
mæɲe þeoben.
on neofxna pang.

favour have forfeited,
so that I may not have it.
But we thus bare may not,
both together,
be for any thing:
let us into this weald go,
within *the* shadow of this holt.'
They both departed,
sorrowing went
into the green wood;
sate apart,
the mandates to await
of heaven's King:
as they might not have the *things*
which erst gave them
almighty God.
Then their bodies they
with leaves bedecked,
protected with the wood,—
weeds they had not;
but in prayer they fell
both together:
every morn
they besought *the* Mighty
not to forget them,
the almighty God,
and them to show,
(the good Ruler,)
how they, in that state[a],
should thenceforth live.
Then came walking
the Lord almighty,
after mid-day,
the great Prince,
into Paradise;

[a] Literally, *in that light*.

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neode ſíne[a].
polde neoſian.
nerzend uſſer.
bilpit pæder.
hpæt hiſ bearn dyde[b].
piſte forforhte.
þa he ær plite fealde.
zepitan him þa zanzan.
zeomer-móde.
under beám-ſceade.
blæde berearod.
hydden hie on heolſtre.
þa hie hálíz pórd.
dribtnes zehýrden.
ȝ ondreden him.
þá ſóna onzann.
ſpezles aldor.
reard ahſian.
poruld-zeſceafta.
het him recene to.
níce þeoden.
híſ runu zanzan.
him þa ſylfa oncpæð.
hean hleoðrade.
hnæzles þearfa.
ic þneo me hér.
pæda learne.
líf-fnea mín.
leafum þecce.
ſcýldfull míne.
ſceaðen iſ me ſáre.
fnecne on ferhðe.

its needs
he would see to,
our Preserver,
our kind Father,
what his children did,
by *their* repast[c] destroyed,
whom he had erst with beauty
They then retired, [gifted.
sad-minded,
under *the* tree shade,
of happiness bereft,
in *a* cavern hid themselves
when they *the* holy word
of *the* Lord heard,
and dreaded.
Then straight began
heaven's Chief
to call *the* warden
of worldly creatures,
bade to him forthwith
(the powerful Lord)
his son to come.
Him then himself[d] addressed,
humble *he* cried :—
'Devoid of raiment
I conceal me here,
lacking garments,
Lord of my life!
with leaves cover *me;*
a criminal, my
sin is painful to me,
atrocious in *my* soul,—

[a] My interpretation of this line is conjectural, and its accuracy far from certain.
[b] For dyden; probably an error of the scribe.
[c] The fruit which they had eaten.
[d] *i. e.* Adam.

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ne ðearf nu forð gán.
for ðe andweardne.
ic eom eall nacod :· [42]

I dare not now come forth
before thee present,
I am all naked.'

XV.

him ða æðele god.
andswarede.
sæga me þ sunu mín.
for hwon secest ðu.
sceabe sceomiende.
þu sceonde æt me.
suðdum ansenge.
ac gesælan eallum.
for hwon wást þu seán.
ʒ huhst sceome.
gesýhst sorge.
ʒ þín sylf þecest.
hic mið leafum.
sagast líf-ceare.
hean-hýge geomor.
þ þe sie hrægles þearf.
nymðe þu æppel.
ænne býtgdest.
of þam wudu-beám.
ðe ic þé fórðum forbeád.
him ða ádám.
eft andswarode.
mé ða bláéda on hánd.
brýð gesealde.
sneolucu sæmne.
snea bruhten mín.
ðe ic þé on teónan geðah.
nu ic þæs tácen bere.
sweotol on me selfum.
sát ic sorga ðý má.
ða ðæs euan gesnægn.

XV.

Him then forthwith God
answered :—
'Tell it me, my son,
why seekest thou,
bashful, *the* shade;
thou shame at me
moreover conceivest;
but mid all joy
why knowest thou sorrow,
and hidest *thy* nakedness,
seest affliction,
and thyself coverest thy
body with leaves,
sayest, life-anxious,
sad in *thy* cast-down mind,
that *a* garment to thee is needful,—
unless *an* apple thou
hast tasted,
of that wood-tree [words?'
which I forbade thee with *my*
Him then Adam
again answered :—
'Me the fruits in hand
my bride gave,
the goodly woman,
O my Lord,
which, in contempt of thee, I ate,
of which I now *a* token bear
manifest in myself; [rows.'
therefore know I the more sor-
Then therefore questioned Eve

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ælmihtiz zod.
hpæt bṗuzе þu bohtoṗ.
buzeþa zenohṗa.
niṗṗa zeṗceaṗta.
neoṗxna panzeṗ.
zṗopenbṗa zifa.
þa þu zitṗienbe.
on beám zṗipe.
blæda name.
on tṗeoṗeṗ telzum.
ȝ me on teónan.
ǽte þa únfṗeme.
ádame fealbeft pæftme.
þa inc pæfton.
póṗbum mínum.
pæfte foṗbobene.
him þa fṗeolecu mæz.
íbeṗ æpifc-mód.
anbfpaṗode.
mé næbṗe befpác.
ȝ me neobline.
to foṗfceape fcýhte.
ȝ to fcýlb-fṗece.
þah pýṗm þuṗh pæzin póṗb.
oð þ ic fṗacoðlice.
feonb-ṗǽf zefṗemede.
pæhðe zepoṗhte.
ȝ þa neaṗode.
fpa hit ṗiht ne pæf.
beam on beaṗpe.
ȝ þa blæda ǽt.
ða næbṗan fceóp.
nefzenb ufpefṗ.
fṗea ælmihtiz.
fazum pýṗme.
píde fiðaf.

almighty God:—
'Daughter, what madest thou
of *the* abundant blessings,
the new creations
of Paradise,
the growing gifts,
when thou coveting
on *the* tree didst grasp,
took *the* fruits
on *the* tree's boughs,
and, in contempt of me,
then atest to *thy* perdition;
to Adam gavest *the* fruits,
which to you were,
by my words,
strictly forbidden?'
Him then *the* comely woman,
the female in mind disgraced,
answered:—
'*The* serpent me deceived,
and me urgently
prompted to crime
and to sinful audacity, [words,
the variegated serpent with fair
till that I wickedly
committed *the* fiendish violence,
wrought enmity,
and then robbed,
as it was not right,
the tree in *its* grove,
and the fruits ate.'
Then to *the* serpent decreed
our Preserver,
the Lord almighty,
to *the* worm of varying hue,
far journeyings;

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⁊ þa póꝛde cpæð.		and the words spake:—
þu ꝛcealt píde-ꝑeꝛhð.		'Thou shalt *thy* life long,
peꝛg þínum bꝛeoꝛtum.		accursed, with thy breast,
beaꝛm tꝛeðan.	[43]	*thy* belly, tread
bꝛáde eoꝛðan.		*the* broad earth,
ꝑaꝛan ꝑeðeleaꝛ.		go footless
þenden þe ꝑeoꝛh punað.		while life to thee remaineth,
ȝaꝛt on innan.		spirit within;
þu ꝛcealt ȝꝛeot etan.		dust shalt thou eat
þíne líꝑ-baȝaꝛ.	10	*all* thy life-days,
ꝛpa þu láðlice.		as thou wickedly
pꝛohte onꝛtealbeꝛt.		hast caused crime. [mity,
þe þ píꝛ ꝑeoð.		To thee shall the woman bear en-
háteð unden heoꝛnum.		shall hate under *the* heavens,
⁊ þín heaꝛob tꝛeðeð.		and thy head shall tread
ꝑáh mid ꝑótum ꝛínum.		*thy* foe with his feet:
ðu ꝛcealt ꝓeꝛꝛna.[a]		thou shalt snares
ꝓætan tohtan.		set to *her* offspring,
nippe tuddoꝛ.		to *the* new progeny;
bið ȝemæne incnum oꝛleȝ nið.		fatal hate shall be common to you,
á þenden ꝛtandeð.	21	ever while standeth
poꝛuld unden polcnum.		*the* world under *the* skies. [est,
nu þu páꝛt ⁊ canꝛt.		Now thou understandest and know-
láð leod-ꝛceaða.		fell destroyer of nations,
hu þu liꝛian ꝛcealt:.		how thou shalt live.'

XVI.

XVI.

Ða to euan ȝod.		Then to Eve God
ýnꝛinga ꝛpꝛæc.		angrily spake:—
penð þe ꝛnom pýnne.		'Depart from joy;
þu ꝛcealt pæpneð-men.		thou shalt to man
peꝛan on ȝepealde.	30	be in subjection;
mid peꝛeꝛ eȝꝛan.		with fear of *thy* husband,
heaꝛde ȝeneaꝛpað.		hard afflicted,

[a] The translation of this and the two following lines is nearly the same as that given by Lye; but I have great doubts as to its correctness.

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heán þnopian.
þínna dæda zedpilc.
deáðep bídan.
ȝ þuph póp ȝ heaf.
on ponulc cennan.
þuph ráp micel.
runu ȝ dohtop.
abeád eac adame.
éce dpihten.
lífep leoht-fruma.
láð énende.
þu rcealt oðepne.
eðel recean.
pynleafnan pic.
ȝ on præc hpeonfan.
nacod nied-pædla.
neopxna panzep.
duzeðum bedæled.
þe ic zedál pitod.
lícef ȝ raple.
hpæt þu láðlice.
pnohte onrtealdeft.
forþon þu pinnan rcealt.
ȝ on eorðan þe.
þíne andlifne.
relfa zenæcan.
pezan rpatiz hleop.
þínne hláf etan.
þenden þu hef leofaft.
oð þ þe to heoptan.
heapde zpípeð.
áðl unlíðe.
þe þu on æple ér.
relfa forfpulze.
forþon þu rpeltan rcealt.
hpæt pe nú zehýnað.

depressed, *shalt* expiate
the error of thy deeds,—
death await;
and, amid wail and moan,
into *the* world bring forth,
through much pain,
sons and daughters.'
Announced to Adam eke
the Lord eternal,
author of life's light,
the dire intelligence,—
'Thou shalt another
country seek,
a more joyless dwelling place,
and into exile go,
naked and poor,
of Paradise's
joys deprived:
to thee *a* parting is decreed
of soul and body,
because thou wickedly
hast perpetrated crime;
therefore thou shalt labour,
and on earth to thee
thy sustenance
thyself earn,
bear *a* sweaty countenance,
eat thy bread,
while thou here livest,
until to thee at heart
hard gripeth
fell disease,
which thou in *that* apple erst
thyself didst gorge,—
therefore thou shalt die.' [45]
Thus we now hear

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hpæþ úr heaþm-þtafaþ.
þnaðe onþócan.
ȝ poþulð-ýþmðo.
hie þa pulðneþ peaþð.
pæðum ȝýneðe.
þcýppenð uþþeþ.
het heoþa þceome þeccan.
þnea þnum-hnæȝle.
het hie þnom hpeoþþan.
neoþxna panȝe.
on neaþoþe líf.
him on laþte beleác.
hðþa ȝ pynna.
hihtþulne hám.
haliȝ enȝel.
be þnean hæþe.
þýnene þpeoþðe.
ne mæȝ þæþ inpitþull.
ænig ȝeþeþan.
pom-þcýldiȝ mon.
ác þe peaþð haþað.
miht ȝ þtheȝðo.
þe þ mæþe líf.
ðuȝeðum ðeoþe.
ðnihtne healðeð. [46]
no hpæðþe ælmihtiȝ.
ealna polðe.
adam ȝ euan.
anna oþteon.
þæðeþ æt þnýmðe.
þeah þe he hím þnomþpice.

ac he him to þnoþne lét.
hpæðene þoþðpeþan.
hýþþtebne hnóf.
halȝum tunglum.

whence our writ of evil
sprang in wrath,
and worldly misery.
Them then *the* Guardian of
with weeds provided, [glory
our Preserver;
bade them their nakedness conceal,
the Lord, with the first garment;
bade them depart from
Paradise,
into *a* narrower life.
Behind them closed
of comforts and delights
the joyous home
a holy angel,
at *his* Lord's behest,
with fiery sword.
Thither may not guileful
any journey,
crime-guilty man;
for the warden hath
might and strength,
who that exalted life,
dear to *the* good,
for *the* Lord guardeth.
Yet *the* Almighty
would not of all
(Adam and Eve)
their means deprive,
the Father, from *the* beginning,
though he had withdrawn from
them;
but to them, for solace, he let
yet continue forth
the roof adorned
with holy stars,

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ȝ him ȝrunð-pelan. and them earth's riches
ȝinne realðe. amply gave;
het þam rinhirum. bade the pairs
ræȝ ȝ eorðan. of sea and earth,
tuddor-teondra. producing offspring,
teohha ȝehrilcre. every progeny,
to porulð-nýtte. for wordly use,
þæȝtmaȝ féðan. fruits to bring forth.
ȝeræton þa æȝter rynne. *They* then after *their* sin inhabited
ȝorȝrulre land. *a* land more sorrowful,
earð ȝ éðýl. *a* dwelling and *a* country
unȝpeðiȝran. more barren
ȝremena ȝehrilcre. of every good,
þonne re ȝrum-ȝtól præȝ. than was the first settlement,
þe hie æȝter dæde. which they, after *their* deed,
óf-adrifen purðon. were driven from.
onȝunnon hie þa. Began they then,
be ȝoðeȝ hære. at God's behest,
bearn árȝrienan. to beget children,
ȝra him metod bebeáð. as them *the* Lord commanded.
adameȝ ȝ euan. Adam and Eve's
afȝran pæȝon. offspring were
ȝneolicu tpá. two comely *sons*,
ȝrum-bearn cenneð. first-born children,
cain ȝ abel. Cain and Abel.
ur cýðað béc. Books inform us
hu þa dæð-ȝruman. how these first labourers
ðuȝeþa ȝtrýndon. acquired goods,
pelan ȝ rirte. wealth and food,
rill-ȝebroðor. [47] *the* brothers german.
oðer hír to eorðan. One to *the* earth
elneȝ tilode. *his* strength applied,
re pæȝ æreboren. *he* who was firstborn;
oðer æhte heolð. *the* other cattle kept,
fæðer on fultum. in aid of *his* father,—
oð þ forð ȝepát. until passed on

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bæg-ɲímeƒ poɲn.
hie þa bɲihtne lac.
begen bɲohton.
bɲego engla beƒeah.
on abeleƒ gielb.
eagum ƒínum.
cyning eallpihta.
caineƒ ne polde.
tibeɲ ƒceapian.
þ[a] pæƒ toɲn peɲe.
heƒig æt heoɲtan.
hyge pælm oftheah[b].
beoɲne on bɲeoftum.
blatenbe nið.
yɲɲe ƒoɲ æftum.
he þa únɲæben.
ƒolmum gefɲemebe.
ƒɲeo-mæg ofƒloh.
bɲoðoɲ ƒínne.
ȝ híƒ blób agéat.
cain abeleƒ.
cpealm-bɲeoɲe ƒpealh.
þeƒ[c] miðban-geaɲð.
monneƒ ƒpate.
æftep pæl-ƒpenge.
pea pæƒ aɲæɲeb.
tɲegena tuðoɲ.
of þam tpige ƒiððan.
luðon laðpenðe.
leng ƒpa ƒpiðoɲ.
ɲeðe pæftme.

many days.
Then to *the* Lord an offering
both brought:
The Lord of angels looked
on Abel's gift
with his eyes;
the King of all creatures
would not Cain's
offering behold.
Then to *the* man was anger
heavy at heart,
rage *him* of thought bereft;
in *the* breast of *the* chief
swelling hate,
ire for envy.
He then *a* dire deed
with *his* hands executed;
his kinsman slew,
his brother,
and shed his blood,—
Cain Abel's.
With slaughter-gore swelled
this mid earth,
with man's blood.
After *the* murder-stroke
woe was raised up;
a progeny of miseries
from this branch since
destructive sprang
on every side,
dire in *their* fruit.

[a] The MS. has ƿ; but I suspect þa to be the true reading.

[b] The MS. and Junius have hyge pælmoƒ teah; which seeming to me void of signification, I have adopted the emendation suggested by Manning. Vide Suppl. ad Lye, *voce* hige.

[c] MS. þæƒ.

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ꝑæhtcon ꝑíbe.		Reached far
ȝeonð peꝛ-þeoba.		throughout mankind
ꝑꝛohtcꝛ celȝan.		*the* shoots of wickedness;
hꝑnnon heaꝑm-tánaꝛ.		*the* sprouts of evil touched,
heaꝛbe ꝛ ꝛáꝛne.		hard and sore,
bꝛuhta beaꝛnum.		*the* children of men;
boð ȝieta ꝛꝑa.	[48]	so do *they* yet;
oꝛ ðam bꝛáð blabo.		from that broad branch
bealꝑa ȝehꝑilceꝛ.		of every woe
ꝛꝑꝛýtan onȝunnon.	10	*they* began to spring.
pe þ ꝛpell maȝon.		We that story may,
pæl-ȝꝛimme ꝑýꝛð.		the slaughter-grim event,
póꝑe cꝛiðan.		with wail lament,
naleꝛ holunȝe.		not without cause;
ác uꝛ heaꝛbe ꝛceob.		for us hard o'erwhelmed
ꝑneolecu pæmne.		*the* comely woman,
þuꝑh ꝑoꝑman ȝýlt.		through *the* first crime
þe ꝑið metob æꝑne.		that ever 'gainst *the* Lord
men ȝeꝑnemeben.		men committed,
eoꝑð-buenbe.	20	earth-dwellers,
ꝛiððan abam peaꝑð.		since Adam was,
oꝛ ȝobeꝛ múðe.		from *the* mouth of God,
ȝaꝛte eacen:.		with spirit endued.

XVII.

XVII.

Ða póꝑbe ꝑnæȝn.		Then with word questioned
pulbꝑeꝛ albon.		*the* Chief of glory
cain hpæꝑ abel.		Cain, where Abel
eoꝑðan pæꝑe.		were on earth?
him ða ꝛe cýꝛtleaꝛa.		Him then the outcast
cpealmeꝛ ꝑýꝑhta.		worker of murder
æbꝑe æꝛtep þon.	30	forthwith after
anbꝛꝑaꝑobe.		answered:—
ne can íc abeleꝛ.		'I know not Abel's
óꝑ ne póꝑe.		coming nor going,
hleo-mæȝeꝛ ꝛið.		*my* kinsman's ways,

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ne ic hỳnde pæs·
bnoðen mínes·
him þa bnegd engla·
zod-spedig zast·
zeán-þingade·
hpæt bespealdest þu·
folmum þínum·
spaðum on pæl-beðð·
pænspærtne þinc·
bnoðon þinne·
ȝ hís blód to me
cleopað ȝ cizeð·
þu þæs cpealmes scealt·
píte pinnan·
ȝ on spæc hpeonsan·
apỳngeð to síðan aldre·
ne seleð þe pæstmas eorðe·
plitige to porulð-nytte·
ac heo pæl-dnеore sweallh·
halge of handum þínum·
forþon heo þe hnóðna ofstihð·
glæmes[a] gnene folde·
þu scealt geomor hpeonsan·
ánleas of earde þínum·
swa þu abele purde·
to feoh-banan·
forþon þu flema scealt·
síð-last specan·
píne-magum láð·
him þa cain andswarode·
ne þearf ic énigre áre·
pénan on porulð-síce·
ac ic forspohte hæbbe·
heofona heah-cýninge·

nor was I keeper
of my brother.'
To him then *the* Lord of angels,
the Spirit rich in good,
replied:—
'Why didst thou fell,
with thy hostile
hands, to *the* bed of slaughter,
the upright man,
thy brother,
and his blood to me
calleth and crieth?
Thou for this murder shalt
gain punishment,
and into exile wander,
accursed to age remote.
Earth shall not give thee fruit
fair, for worldly use, [drunk,
for she *the* slaughter-gore hath
the holy, from thy hands; [cattle,
therefore she shall deny thee *her*
her fruit, *the* green earth.
Sad shalt thou depart,
unhonoured from thy dwelling;
as thou hast been to Abel
for *a* life-destroyer,
therefore thou *a* fugitive shalt
into far exile go,
hateful to *thy* kindred.'
Him then Cain answered:—
'I may not any honour
hope in *the* world's kingdom,
for I have forfeited,
high King of heaven,

[a] I am compelled to give Lye's interpretation of glæmes, though by no means confident as to its correctness.

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hýldo þíne.
lufan ȝ ƿneode.
foȝþon ic laſtaſ ſceal. [49]
peán on pénum.
píde leczan.
hponne me ȝemiƿƿe.
mán-ſcýldiȝne.
ſe me ſeoȝ oððe neah.
fæhðe ȝemoniȝe.
bȝoðoȝ-cpealmeſ.
ic híſ blód aȝeaƿ.
ðȝeoȝ on eoȝðan.
þu ƿo dæȝe þiſſum.
ádemeſƿ me ſnam ðuȝuðe.
ȝ ádȝuſeſƿ ſȝom.
eaȝde mínum.
me ƿo aldoȝ-banan.
peoȝðeð ȝnaðȝa ſum.
ic apýȝȝed ſceal.
þeoden of ȝeſýhðe.
þínne hpeoȝſan. [50]
him þa ſelfa oncpæð.
ſiȝoȝa ðȝihƿen.
ne þearfƿ ðu þe ondȝæðan.
deaðeſ bȝózan.
ſeoȝh-cpealm nú ȝiet.
þeah þu ſnom ſcýle.
ſneo-maȝum ſeoȝ.
ſáh ȝepícan.
ȝif monna hpelc.
mundum ſínum.
aldȝe beneoƿeð.
hine on cýmeð.
æfƿeȝ þæne ſýnne.
ſeofonfealdo ȝnacu.
piƿe æfƿeȝ peonce.

thy favour,
love, and good-will;
therefore shall I my footsteps,
with affliction in *my* thoughts,
set far off;
when shall meet me,
crime-guilty,
he who, far or near, me [mind,
of *my* murderous hatred shall re-
of *my* fratricide.
I shed his blood,
his gore on earth.
Thou on this day
adjudgest me from good,
and drivest from
my habitation.
To me for life-destroyer
shall be some enemy.
I accursed must,
Lord! from sight
of thee depart.'
Him then himself addressed
the Lord of triumphs:—
'Thou needest not dread
the pain of death,
the mortal pang as yet;
though thou shalt from
thy kindred far,
a foe, depart.
If any man
with his hands
thee of life bereave,
on him shall come,
for that sin,
sevenfold vengeance,
punishment according to his deed.'

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hine palðend ón.
tíŋfæſt metod.
tácen ſette.
ſŋeoðo-beacen ſnea.
þý læſ hine ſeonda hſilc.
mid guð-þræce.
gnetan dorſte.
ſeorran oððe nean.
heht þa ſnom hpeorfan.
meder ȝ magum.
mán-ſcyldigne.
cnoſle ſínum.
him þa cain gepát.
gongan geomor-mód.
gode of geſýhðe.
ſineleaſ ſnecca.
ȝ him þa ſíc geceaſ.
eaſt-landum.
on eðel-ſtope.
fæder-geardum feor.
þær him ſneolecu mæg.
ider æftes æðelum.
eafornan febde.
fe æneſta pæſ.
énoſ haten.
ſnum-beaſn[a] cainef.
ſíððan ongon.
mid þam cneo-magum.
ceaſtre timbran.
þ pæſ under folcnum.
peall-fæſtenna.
æneſt ealna þara.

On him *the* Powerful,
the glorious Creator,
set *a* token,
the Lord, *a* sign of peace,
lest him some enemy
with hostile force
durst greet,
from far or near.
He bade then depart from
mother and brethren,
the crime-guilty,
from his kindred.
Cain then went
journeying, sad of mind,
from sight of God,
a friendless exile,
and chose him then *a* dwelling
in *the* east lands,
in a country
far from *his* paternal courts,
where to him *a* maiden fair,
a female, according to nature,
brought forth offspring.
The first was
Enoch called,
Cain's firstborn.
Afterwards *he* began
with his kinsmen
to build *a* city,
which was, under *the* skies,
of rampart-holds
first of all those

[a] Between this and the following line there is no alliteration. The author perhaps wrote ſunu cainef, which may have been inadvertently altered to the present reading; though the law of alliteration seems sometimes less strict in the case of a proper name.

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þe æðelinzaſ.		that men,
ſpeoɲð-béɲenðe.		sword-bearing,
ſettan héton.		bade be established.
þanon híſ eaforan.		Thence to his son
ǽɲeſt pócan.		first were born
beaɲn fɲom bɲýðe.		children from *his* wife
on þam buɲh-ſtebe.	[52]	in that city.
ſe ýlðeſta pæſ.		The eldest was
ɪaɲeð haten.		called Irad,
ſunu enoſeſ.	10	Enoch's son.
ſɪððan pócan.		Afterwards were born
þa þæſ cýnneſ.		*they* who of that race
cneop-ɲím ɪcton.		*the* family increased,
mæz-buɲh caineſ.		*the* kindred of Cain.
malalehel pæſ.		Mahalaleel was,
æftefɲ ɪaɲebe.		after Irad,
ýɲfeſ hýɲðe.		guardian of *the* heritage,
fæbefɲ on laſte.		after *his* father,
oð þ he foɲð zefáɲ.		until he departed hence.
ſɪððan maðuſal.	20	Afterwards Mathuselah
mazum dælde.		to *his* brethren distributed,
beaɲn æftefɲ beaɲne.		child by child,
bɲoðɲum ſínum.		to his brothers,
æðelinza zeftɲeón.		*the* chieftains' treasure,
oð þ aldoɲ-zeðál.		till a divorce from life
fɲóð fýɲn-dazum.		the wise through length of days
fɲemman ſceolde.		must execute,
líf oflætan.		being resign.
lameh onfenz.		Lamech succeeded,
æftefɲ fæðefɲ dæze.	30	after *his* father's days,
flet-zeftealdum.		to *the* dwelling places
botl-zeftɲeonum.		and household goods:
hɪm bɲýda tpa.		to him two consorts,
ɪdefa on eðle.		women in *the* land,
eaforan febbon.		brought forth offspring,
áda ȝ ſella.		Adah and Zillah;

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þaɲa ánum pǽȝ.
ıabal nóma.
ȝe þuɲh ȝleapne ȝeþanc.
heɲ-buenbɲa.
heaɲpan ǽɲeȝt.
hanbum ȝínum.
hlÿn apehte.
ȝpınȝıȝenbe ȝpeȝ.
ȝunu lameheȝ.

to one of whom was
the name *of* Jubal,
who, through skilful thought,
of dwellers here,
first of *the* harp,
with his hands,
the sound awoke,
melodious strains,
the son of Lamech.

XVIII.

Spÿlce on ðæɲe mæȝðe.
maȝa pæȝ hatten.
on þa ılcan tíd.
tubál cain.
ȝe þuɲh ȝnÿtno ȝpeð.
ȝmıð cɲæftezȝa pæȝ.
ȝ þuɲh móbeȝ ȝemÿnd.
monna ǽɲeȝt.
ȝunu lameheȝ.
ȝulh-ȝepeoɲceȝ.
ȝɲuma pæȝ oȝeɲ ȝolban.
ȝıððan ȝolca beaɲn.
æɲeȝ[a] cuðon.
ȝ ıȝeɲneȝ.
buɲȝ-ȝıttenbe.
bɲucan díbe.
þa híȝ píȝum tpæm.
póɲbum ȝæȝbe.
lameh ȝeolȝa.
leoȝum ȝebebbum.
aban ȝ ȝellan.
unáɲlic ȝpel.
ıc on moɲðoɲ oȝȝloh.
mínɲa ȝuna[b].

XVIII.

Thus in that tribe
was *a* son called,
at the same time,
Tubal Cain,
who, by dint of skill,
was *a* smith-craftsman,
and, by thought of mind,
the first of men,
(Lamech's son)
of plough-work
was inventor upon earth.
Since which *time the* sons of men
brass have known,
and iron,
(*the* dwellers in cities)
widely to use.
Then to his two wives
told in words
Lamech himself,
to *his* dear consorts,
Adah and Zillah,
a wicked tale:—
'I have in murder slain
of my sons

[a] MS. and Junius æɲeȝt.

[b] MS. and Junius ȝune.

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hýlbe-maȝa. *the* beloved kinsman,
honda ȝepembe. my hands polluted
on cainef[a]. in Cain's
cpealme míne. murder,
fýlde mid folmum. with *my* hands felled
fæden enofef. Enoch's father,
ónd-banan abelef. Abel's murderer,
eonðan fealde. have given to earth
pæl-dneon penef. *the* life-blood of *that* man.
pát ȝeanfe. Well I know
þ þam lic-hnýfne. that on that homicide,
on laft cýmeð. shall after come
fóð-cýninȝef. *the* King of truth's
feofonfealb fnacu. sevenfold vengeance,
micel æftef máne. [55] great, proportioned to *the* crime:
mín fceal fpiðon. *but* mine shall rather
mid ȝhumme ȝhýfne. with grim horror
ȝolden puniðan. be requited,
fýll ȝ feonh-cpealm. *my* fall and murder,
þonne ic fonð fcio[b]. when I depart hence.'
þa peanð adame. Then to Adam was,
on abelef ȝýld. in compensation for Abel,
eafona on eðle. *a* son in *the* land,
open febeb. another born,
fóðfæft funu. *an* upright son,
þam fæf feth nóma. whose name was Seth,
fe fæf eadiȝ. who was happy,
ȝ hif ýldum ðáh. and to his parents throve,
fheolic to fnofhe. goodly, for a comfort,
fæden ȝ meden. to father and mother:
adamef ȝ euan. to Adam and Eve
fæf abelef ȝield. *he* was Abel's substitute,
on ponuld-fúce. in *the* world's kingdom.

[a] Both here and at p. 75, l. 32, cainef appears to be a trisyllable.

[b] I do not recollect having met with the word fcio elsewhere; its signification seems manifest from the context.

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þa póɲd acpæð.
oɲd mon-cynneȝ.
me éce ȝealde.
ȝunu ȝelfa.
ȝiȝoɲa paldend.
lífeȝ aldoɲ.
on leofeȝ ȝtæl.
þæȝ þe cain offloh.
ȝ me ceaɲ-ȝoɲȝe.
mid þýȝ maȝo-timbɲe.
of móde áȝceaf.
þeoden uffeɲ.
him þæȝ þanc ȝie:.
adam hæfde.
þa he eft ongan.
him to edulf-ȝtæfe.
oðɲeȝ ȝtɲienan.
beaɲneȝ be bɲýde.
beoɲn ellenɲóf.
xxx. ȝ c.
þiffeȝ lífeȝ.
pintɲa on poɲulde.
uf ȝepɲitu ȝecȝað.
þ heɲ eahta hund.
iecte ȝiððan.
mæȝðum ȝ mæcȝum.
mæȝbuɲȝ fine.
adam on eoɲðan.
ealɲa hæfde.
nigen hund pintɲa.
ȝ xxx eac.
þa he þaȝ poɲuld.
þuɲh ȝaft-ȝedal.
ofȝýfan ȝceolde.
him on laȝte ȝeth.
leof peaɲdode.

Then *these* words spake
the patriarch of mankind:—
'Me hath *the* Eternal given
a son, himself,
the Lord of triumphs,
the Prince of life,
in place of *the* beloved,
of him whom Cain slew,
and anxious sorrow,
with this kin-substance,
hath driven from *my* mind,
our Lord;
therefore to him be thanks.'
Adam had,
when he again began,
as *a* staff to his race,
to beget another
child by *his* wife,
the chief renowned—
a hundred and thirty,
of this life,
winters in *the* world.
The Scriptures tell us,
that here eight hundred
he afterwards increased,
with daughters and with sons,
his family.
Adam on earth
had in all
nine hundred winters,
and thirty eke,
when he this world,
through divorce from life,
must resign.
[56] After him Seth
the beloved was guardian;

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eaforna æfter yldrum.
ebel-stól heold.
ȝ síf begeat.
sinstra hæfde.
fíf ȝ hund teontiȝ.
þa heo fundum onȝan.
his mæȝ-burȝe.
men ȝeícean.
sunum ȝ dohtrum.
sethes eafora.
se yldesta wæs.
énos haten.
se némde ȝod.
niðþa bearna.
æresta ealra.
siðdan adam stóp.
on ȝréne ȝræs.
ȝaste ȝeþoncfad.
seth wæs ȝesæliȝ.
siðdan sestynde.
seofon sinter hér.
suna ȝ dohtra.
ond eahta hund.
ealra hæfde.
xii. ȝ niȝon hund.
þa seo tíd ȝepeard.
þa he frum-ȝedál[a].
fremman sceolde.
him æfter heold. [57]
þa he of worulde ȝewát.
énos yrfe.
siðdan eorðe sweall.
sæd-berendes.
sethes líce.
he wæs leof ȝode.

the son after *his* parents
ruled *the* patrial seat,
and obtained *a* wife:
winters *he* had
a hundred and five,
when she also began
his kindred,
his people, to increase
with sons and daughters.
Seth's son
the eldest was
called Enos,
who called on God,
of *the* children of men,
first of all,
after Adam stept
on *the* green grass,
with spirit dignified.
Seth was happy—
he afterwards begat,
seven winters here,
sons and daughters,
and eight hundred:
he had in all
twelve and nine hundred,
when the time came
that he *a* divorce from life
must execute.
After him ruled— [parted—
when he (Seth) had from life de-
Enos *the* heritage,
after earth had swallowed
the seed-bearing
Seth's body:
he was dear to God,

[a] The same as, or perhaps an error for, seoph-sedal.

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ȝ líꝺbe héꝼ.		and lived here
ꝑintꝑa hund nigontiȝ.		ninety winters,
æꝼ he be ꝑíꝺe héꝼ.		ere he by *his* wife here,
þuꝼh ȝebeꝺꝼciꝑe.		through marriage,
beaꝼn aꝼtꝑýnde.		begat children:
him þa cenneꝺ peaꝼð.		then to him was born
cainan æꝼeꝼt.		Cainan first,
eaꝼoꝑa on eðle.		*his* heir in *the* land;
ꝑiððan eahta hund.		after that, *for* eight hundred
ȝ ꝼíꝼtýno.	10	and fifteen *years*,
on ꝼꝑiðo ðꝑihtneꝼ.		in *the* Lord's peace,
ȝleap-ꝼeꝼhð hæleð.		*the* sagacious chieftain
ȝeoȝoðe ꝼtꝑýnde.		begat *a* youthful offspring,
ꝼuna ȝ ðohtꝑa.		sons and daughters;
ꝼpealt þa he hæꝼde.		*and* died when he was
ꝼꝑóð fýꝼn ꝑitet[a].		(with length of years decayed)
v. ȝ nigon hund.		five and nine hundred.
þæꝼne cneoꝑiꝼꝼe.		Of that race
pæꝼ cainan ꝑiððan.		was Cainan then,
æꝼteꝼ énoꝼe.	20	after Enos,
aldoꝼ-ðéma.		chief judge,
peaꝼð ȝ ꝑíꝼa.		guardian and director:
ꝑintꝑa hæꝼde.		*he* had winters
eꝼne hund ꝼeoꝼontiȝ.		just seventy,
æꝼ him ꝼunu póce.		ere to him *a* son was born.
þa peaꝼð on eþle.	[58]	Then in *the* country was
eaꝼoꝑa ꝼebeð.		*an* heir brought forth,
maȝo caineꝼ[b].		*the* son of Cainan,
malalaheél pæꝼ haten.		*he* was called Mahalaleel:
ꝑiððan eahta hund.	30	then *for* eight hundred years,
æðelinȝa ꝑím.		*the* number of men
ȝ ꝼeopeꝑtiȝum eac.		and forty eke,
ꝼeoꝑum ȝeícte.		*he* with lives increased.
enoꝼeꝼ ꝼunu.		Enos' son
ealꝑa nigon hund.		in all nine hundred

[a] Thus the MS. and Junius; ꝑintꝑum seems the correct reading. [b] So in MS.

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ꝑıntꝛa hæꝼbe.	winters had,
þa he poꝛulð oꝼꝛeaꝼ.	when he *the* world resigned,
ȝ tẏne eác.	and ten besides;
þa hıꝛ tíð-bæȝe[a].	when of his time's days,
unðeꝛ ꝛoðeꝛa ꝛúm.	under heaven's space,
ꝛím pæꝛ ȝeꝼẏlleð:.	the number was fulfilled.

XIX.

Þım ou laꝛte heolð.		After him ruled
lanð ȝ ẏꝛꝛe.		*the* land and heritage
malalehél.		Mahalaleel,
ꝛıððan mıꝛꝛeꝛa[b] poꝛn.	10	*for* many years after.
ꝛe ꝼꝛum-ȝáꝛa.		The patriarch
ꝛíꝼ ȝ ꝛıxtıȝ.		five and sixty
ꝑıntꝛa hæꝼbe.		winters had,
þa he be píꝼe onȝann.		when he by *his* wife began
beaꝛna ꝛtꝛẏnan.		to beget children.
hım bꝛẏð ꝛunu.		To him *a* son *his* bride,
meople to monnum bꝛohte.		*the* damsel, brought among men;
ꝛe maȝa pæꝛ.		the youth was,
on híꝛ mæȝðe.		in his tribe,
míne ȝeꝼꝛæȝe.	20	as I have heard tell,
ȝuma on ȝeoȝoðe.		*the* man in youth,
ıáꝛneð haten.		Jared called.
líꝼbe ꝛıððan.		Lived afterwards
ȝ lıꝛꝛa bꝛeac.		and enjoyed favour
malalehél lanȝe.		Mahalaleel long,
mon-bꝛeama hép.	[59]	human joys here,
poꝛulð-ȝeꝛtꝛeona.		worldly treasures.
ꝑıntꝛa hæꝼbe.		Winters *he* had
ꝛíꝼ ȝ hunð nıȝontıȝ.		five and ninety,
þa he ꝛoꝛð ȝepáꝺ.	30	whence he departed forth
ȝ eahta hunð.		and eight hundred:
eaꝼoꝛan læꝼbe.		*his* son *he* left,

[a] Apparently an error for tíð-ðaȝa.

[b] Isl. missiri, strictly a space of six months.

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lanb ȝ leob-peaȝb.		*the* land and people's guardian.
longe ȝiððan.		Long after
ȝeaȝeb ȝumum.		Jared to *the* people
ȝolb bȝittabe.		dispensed gold:
ȝe eoȝl pæȝ æðele.		the earl was noble,
éȝfæȝt hæleð.		*a* righteous man,
ȝ ȝe ȝȝum-ȝáȝ.		and the patriarch was
hiȝ ȝȝeo-mázum leoȝ.		to his kindred dear:
fíf ȝ hund teontiȝ.		*a* hundred and five
on ȝýȝe líf:be.	10	*he* passed in life,
ȝintȝa ȝebídenȝa.		years sustained
on ȝoȝulb-ȝíce.		in *the* world's kingdom,
ȝ ȝýxtiȝ eác.		and sixty eke:
ȝa ȝeo ȝæl ȝepeaȝð.		then came the time
ȝ hiȝ fíf ȝunu.		that his wife *a* son
on ȝoȝulb bȝohte.		brought into *the* world;
ȝe eaforȝa fæȝ.		the heir was
énoc haten.		Enoch called,
ȝȝeolic ȝȝum-beaȝn.		*a* comely first-born.
ȝæbeȝ héf ȝa ȝýt.	20	*The* father here yet
híȝ cynneȝ foȝð.		of his race forth
cneo-ȝím icte.		*the* progeny increased,
ȝintȝa[a] eahta hunb.		eight hundred winters:
ealȝa hæf:be.		*he* had in all
v. ȝ ȝýxtiȝ.		five and sixty *years*,
ȝa he foȝð ȝepáte.		when he departed forth,
ȝ nigon hunb eac.		and nine hundred eke
nihte-ȝeȝímeȝ.		of nights computed,
ȝine ȝȝóð ȝintȝeȝ.		*the* man stricken in years,
ȝa he ȝaȝ ȝoȝulb of:ȝeaf.	30	when he this world resigned;
onb ȝeaȝeb ȝa.		and Jared then
ȝleafum læf:be.		to *a* man of prudence left
lanb ȝ leob-peaȝb.	[60]	*the* guardianship of land and peo-
leoforum ȝínce.		to *a* beloved chief. [ple,
enoch ȝiððan.		Enoch then

[a] MS. and Junius eaforȝa.

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ealðoɲðom ahóf.
ɲneoðo-ɲpeð folcef pífa.
nallef feallan let.
ðóm ȝ ðɲihtɲcipe[a].
þenden he hýɲde pæf.
heafoð-mafa.
bneac blæð-ðafa.
beafna ftfýnde.
þɲeo hund pintna.
him pæf þeoden hold.
ɲoðefa palðend.
fe ɲinc heonon.
on hchoman.
hifre fohte.
ðɲihtnef ðufuðe.
nalef ðeaðe fpealt.
middan-ȝeafðef.
fpa hef men ðóð.
ȝeonȝe ȝ ealde.
þonne him ȝod heofa.
æhta ȝ æftpift.
eofðan ȝeftfeona.
onȝenimeð.
ȝ heofa alðof fomeð.
ác he cpic ȝefáf.
mid cyninȝ enȝla.
of þýffum lænan.
life fnean.
on þam ȝeafpum.
þe hif ȝaft onfenȝ.
ær hine to monnum.
modof bfohte.
he þam yldeftan.
eafonan læfde.
folc fnum-beafne. [62]

raised *his* sovereignty,
his glad sway, *the* nation's guide:
he let not sink
his power and domination,
while he was guardian,
chief of kin.
He enjoyed prosperous days,
begat children:
three hundred winters
the Lord was gracious to him,
the Ruler of *the* skies.
The chief from hence,
in body,
sought happiness,
through *the* Lord's goodness:
he died not *the* death
of mid-earth,
as here men do,
young and old,
when from them God their
wealth and substance,
earth's treasures,
taketh away,
and their life also,—
but he quick departed,
with *the* King of angels,
from these rewards,
in life to *his* Lord,
in the vestment
which his soul received,
ere him 'mongst men
his mother brought.
He to his eldest
son left
the nation, to *his* first-born:

[a] The line in alliteration with ðóm ȝ ðɲihtɲcipe is wanting.

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v. ⁊ ſýxtiȝ.
ꝑintꝑa hæꝑbe.
þa he poꝑulð oꝑȝeaꝑ.
⁊ eac ıı. hunð.
þꝑaȝe ꝑiððan.
mathuſal heolð.
maȝa ýꝑꝑe.
ſé ón lichaman.
lenȝeſt þiſſe.
poꝑulð-ðꝑeama bꝑeac.
poꝑn ȝeſtꝑýnde.
ǽꝑ hiſ ſpýlt-dæȝe.
ſuna ⁊ ðohtꝑa.
hæꝑbe ꝑꝑóð hæle.
þa he ꝑꝑom ſceolde.
nıþþum hꝑeoꝑꝑan.
nıȝon hunð ꝑintꝑa.
⁊ hunð ſeoꝑontiȝ tó.
ſunu æſtcen heolð.
lamech leoð-ȝeaꝑð.
lanȝe ꝑiððan.
poꝑulð bꝑýttabe.
ꝑintꝑa hæꝑbe.
tꝑa ⁊ hunð teontiȝ.
þa ſeo tíð ȝepeaꝑð.
þ ſe eoꝑl óȝán.
æðele cennan.
ſunu ⁊ ðohtoꝑ.
ꝑiððan líꝑde.
ſíf ⁊ hunð nıȝontiȝ.
ꝑꝑea monıȝeſ bꝑeac.
ꝑintꝑa unðeꝑ polcnum.
peꝑoðeſ alðoꝑ.
v. hunð eac heolð.
þ ꝑolc tealа.
beaꝑna ſtꝑýnde.

five and sixty
winters *he* had,
when he *the* world resigned,
and eke three hundred.
A while after,
Mathuselah ruled
his fathers' heritage,
who in body
longest this
world's delights enjoyed:
several *he* begat,
ere his death-day,
sons and daughters.
The sage chieftain had,
when he must from
men depart,
nine hundred winters,
and seventy also.
His son held after,
Lamech, *the* patrial seat;
long afterwards
he the world ruled;
winters *he* had
a hundred and two,
when the time was
that the earl began
to beget noble
sons and daughters:
he lived afterwards
five and ninety:
the chief enjoyed many
winters under *the* skies,
the people's prince:
five hundred eke *he* ruled
the nation well,
children begat,

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him býnaf pócan. to him was offspring born
eafopa ȝ ıbeſa. of sons and daughters:
he þone yldeſtan. the eldest he
noæ némde. named Noah,
ſe nıððum ær. who whilom amongst men
land bryttade. ruled *the* land,
ſıððan lamech ȝeſáƿ. after Lamech departed.
hæſde æðelinga. [63] Had of men
aldor-ſíſa. *the* chief ruler
v. hund ſıntſa. five hundred winters,
þa he ſuðdum onȝan. when he also began
beaſna ſtrýnan. to beget children,
þæſ þe béc creðað, from what books tell us:
ſém pæſ háten. Shem was called
ſunu nóeſ. Noah's son
ſé yldeſta. the eldest,
oðer chám. *the* second Cham,
þridda ıafeth. Japhet *the* third.
þeoda týmdon. *The* nations teemed
ſúme undeſ rodeſum. abundantly under heaven,
ſím mıclade. *the* number increased
monna mæȝðe. of *the* race of men,
ȝeond mıddan-ȝeard. over mid-earth,
ſunum ȝ dohtrum. with sons and daughters.
ða ȝıet pæſ ſethef cýnn. As yet was *the* kin of Seth,
leofeſ leod-ſruman. *the* beloved chieftain,
on luſan ſıðe. much in esteem,
drıhtne dýre. dear to *the* Lord,
ȝ dóm-eadıȝ. and blessed with sway,

XX. XX.

Oð þ beaſn ȝodeſ. Until God's children
bryda onȝunnon. began brides
on caineſ. among Cain's
cynne ſécan. kin to seek,
peſȝum folce. *the* folk accursed,

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ȝ him þæȝ pif cuþon.
oþeȝ metodeȝ éȝt.
monna eaþoȝan.
ȝcýldþulȝa mæȝð.
ȝcýne ȝ ȝæȝeȝe.
þa ȝeoȝdade.
ȝodoȝa aldend.
ȝȝað mon-cýnne.
ȝ þa óȝde cȝæð.
ne ȝýndon me on ȝeȝhðe ȝȝeo.
ȝȝom ȝeȝitene.
cneoȝiȝn caineȝ.
ác me þ cýnn haþað.
ȝáȝe ábolȝen. [64]
nu me ȝetheȝ beaȝn.
toȝn niȝað.
ȝ hím tó nimað.
mæȝeð to ȝemæccum.
mínȝa ȝeonda.
þæȝ píþa ȝlite.
onȝód ȝȝome.
ideȝa anȝien.
ȝ éce ȝeond.
ȝolc-bȝihte peȝa.
þa æȝ on ȝȝiðe peȝon.
ȝiððan hund tȝelftiȝ.
ȝeteled ȝíme.
ȝintȝa on poȝulde.
ȝȝæce biȝȝodon.
ȝæȝe þeoda.
hponne ȝȝea polde.
on æȝ-loȝan.
píte ȝettan.
ȝ on deað ȝlean.
dædum ȝcýldiȝe.
ȝiȝant-mæcȝaȝ.

and there to them chose wives,
against *the* Creator's will,
the children of men,
the race of *the* guilty,
beauteous and fair.
Then spake
heaven's Ruler,
wroth with mankind,
and these words said:—
'*They* have not in life blameless
departed from me,
the family of Cain,
but me that race hath
sore offended:
now *the* children of Seth my
anger renew,
and to them take,
for mates, maidens
of my foes,
where *the* women's beauty
hath furiously pervaded
(*the* aspect of the females
and *the* eternal foe)
the nation of men,
who were erst in peace.'
After that *a* hundred and twenty,
by number counted,
winters in *the* world,
were busied in evil
the fated people;—
when *the* Lord would
on *the* perfidious
set punishment,
and *them* slay to death,
the guilty by *their* deeds,
the giant-progeny,

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ȝoðe unleóƿe.
micle mán-ƿceaðan.
metoðe láðe.
þa ȝeƿeah ƿelƿa.
ƿiȝoƿa palðenð.
hƿæt þæƿ monna.
máneƿ on eoƿðan.
ȝ þ hie pæƿon.
pomma ðƿyƿte.
inpitƿulle.
he þ únƿæȝeƿe.
peƿa cneoƿuƿƿum.
ȝepƿecan þohte.
ƿoƿȝƿupan ȝum-cýnne.
ȝƿimme ȝ ƿáƿe.
heaƿðum mihtum.
hƿeap hine ƿƿiðe.
þ he ƿolc-mæȝþa.
ƿƿuman apeahte.
æðelinȝa oƿð.
þa he aðam ƿceóƿ.
cƿæð þ he polde.
ƿoƿ peƿa ƿýnnum.
eall á æðan.
þ on eoƿðan pæƿ.
ƿoƿleoƿan líca ȝehƿilc.
þaƿa þe líƿeƿ ȝaƿt.
ƿæðmum þeahte.
eall þ ƿƿea polde.
on ðæƿe tóƿeaƿðan.
tíde acpellan.
þe þa neálæhte.
niðða beaƿnum.
nóe pǽƿ ȝóð.
neƿȝende leoƿ.
ƿƿiðe ȝeƿælig.

hateful to God,
the great sinners,
hostile to *the* Creator;—
when himself saw,
the Lord of triumphs,
what was men's
wickedness on earth,
and that they were
daring in crimes,
guileful,—
he that foully
on *the* race of men
resolved to punish,
mankind to overwhelm
grimly and sorely
with *his* strong powers.
Much *it* rued him,
that he of nation-tribes
had *a* beginning raised,
of men *an* origin,
when Adam he created:
said that he would,
for men's sins,
for ever deluge all
that was on earth,
destroy each body
of those who life's spirit
covered in *their* breasts;
all that would *the* Lord,
in the coming
time, destroy,
which then drew near
to *the* children of men.
Noah was good,
to *the* Preserver dear,
greatly blessed,

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ƿunu lámecheƿ. *the* son of Lamech,
bómƿæƿt ȝ ȝebéƿe. just and meek.
bƿihten ƿiƿte. *The* Lord knew
þ þæƿ æðelinȝeƿ. that *the* man's
ellen bohte. courage was good
bƿeoƿt-ȝehýȝbum. in *his* breast's thoughts,
ƿoƿðon him bƿeȝo ƿæȝde. therefore *the* Lord to him said,
haliȝ æt hleoðƿe. *the* Holy, by revelation,
helm allƿihta. *the* Protector of all creatures,
hƿæt he ƿah-peƿum. what he upon *his* enemies
ƿƿemman polde. would execute.
ȝeƿeah unƿihte. *He* saw of unrighteousness
eoƿðan ƿulle. earth full;
ƿíde ƿæl-ponȝaƿ. *its* wide fertile plains
ƿýnnum ȝehladene. laden with sins,
piðlum ȝepemde. defiled with pollutions.
þa palðend ƿpƿæc. Then *the* Powerful spake,
neƿȝend uƿƿeƿ. our Preserver,
ȝ tó nóe cpæð. and to Noah said:—
íc pille miþ ƿlóde. 'I will with flood
ƿolc acpellan. *the* folk destroy,
ȝ cýnna ȝehpilc. and every kind
cucƿa puhta. [65] of living things,
þaƿa þe lýft ȝ ƿlóð. of those that air and flood
læðaþ ȝ ƿeðaþ. train and bring forth,
ƿeoh ȝ ƿuȝlaƿ. beasts and birds:
þu ƿcealt ƿƿiþ habban. thou shalt have peace
miþ ƿunum þínum. with thy sons,
ðonne ƿpeaƿt pæteƿ. when *the* swart water,
ponne pæl-ƿtƿeamaƿ. *the* dark death-streams,
peƿoðum ƿpelȝað. swell with *the* multitudes,
ƿceaðum ƿcýlðƿullum. with *the* guilty wretches.
onȝýn ðe ƿcíp pýƿcan. Begin thee *a* ship to make,
meƿe-húƿ micel. *a* great sea-house,
on þam þú moneȝum ƿcealt. in which thou shalt to many
ƿeƿte ȝeƿýman. leave room for resting-places,

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ȝ nihte ſetl.		and fitting seats
ælcum æȝtep ágenum.		for each, after *his* own *kind*,
eorðan tudne.		of earth's progeny.
ȝeſcýpe ſcýlfan.		Form shelves
on ſciper bórme.		in *the* ship's bosom;
þu þæn[a] fæſt ȝepýnc.		make thou the vessel
fiftiȝer fíd.		fifty wide,
ðritiȝer heah.		thirty high,
þreo hund lanȝ.		three hundred long,
eln-ȝemeta.	10	of ell-measures; [waves,
ȝ riht ýða ȝepýnc.		and, 'gainst *the* working of *the*
ȝeſeȝ-fæſte.		seamfast.
þær ſceal fæſl peſan.		There shall be food
cric-lífiȝendra.		for *the* living,
cynna ȝehpilcer.		of every kind,
on þ pudu-fæſten.		into that wood-fastness
pocoſi ȝelædeð.		brought, the produce
eorðan tudner.		of earth's progeny: [greater.'
eanc ſceal þý máre.		therefore must *the* ark be *the*
nóe freme.	[66]	Noah zealously,
ſpa hine nerȝend hehte.	21	as *his* Preserver bade him,
hýrde þam halȝan.		obeyed the holy
heofon-cyninge.		King of heaven;
onȝan ofortlice.		began forthwith
þ hóf fýrcan.		the house to build,
micle mere-cieſte.		*the* great sea-chest;
maȝum ſæȝde.		said to *his* kinsmen,
þ pær þrealic þinȝ.		that *a* dire thing was
þeodum topeard.		about to befall *the* nations,
neðe fíte.	30	harsh punishment:—
hie ne rohton þær.		of this *they* recked not.
ȝeſeah þa ymb pintra porn.		Saw then, after *a* lapse of winters,
fæſtfæſt meotod.		*the* upright Creator
ȝeofon hufa mæſt.		*the* greatest of sea-houses
ȝeapo hlifiȝean.		arise complete;

[a] I suspect this to be an error of the scribe for þæt.

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innan ȝ ucan.
eorðan líme.
ȝeræȝtnoð wið flóde.
ræȝn noeȝ.
þý seleȝtan.
þ is sýnðwuȝ cynn.
sýmle bið þý heanðra.
þe hit hneoh wæteȝ.
sweartre sé-stréamaȝ.
siðor beatað.

within and without,
with lime of earth[a],
strengthened against *the* flood,
the vessel of Noah,
with *the* best (lime):
that is *a* wondrous kind,
ever *it* is the harder,
as it *the* rough water,
the swart sea-streams,
the harder beat.

XXI.

Ða to nóe cwæð. [67]
nergend usser.
ic þe þæs mine.
monna leofost.
wære ȝesýlle.
þ þu wéȝ nimest.
ȝ.feorra wæl.
þe þu renian scealt.
ȝeond deop wæteȝ.
dæȝ-rímes worn.
on liðes bósme.
læd swa ic þe hate.
under eance-bórðe.
eafora þine.
þrym-ȝáran þrý.
ȝ eowes feower wíf.
ond þu seofone ȝenim.
on þ sund-nieceð.
tudra ȝehwilces.
ȝetelet rímes.
þara þe to mete.
mannum lifiȝe.
ȝ þara oðera.

XXI.

Then to Noah said
our Preserver:—
'I thee for this,
most beloved of men,
my covenant give,
that thou *thy* way takest,
and *the* food of *the* living *beings*,
which thou shalt bear
over *the* deep water,
for *a* course of days,
in *thy* ship's bosom:
lead, as I command thee,
under *the* ark-boards
thy progeny,
the three patriarchs,
and your four wives;
and take thou seven,
into that ocean-dwelling,
of every produce,
by number told,
of those which as food
for men live,
and of the others

[a] *i. e.* bitumen.

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ælcer trá. two of each,
rpilce ðu or eallum. such as thou of all
eorðan pæftmum. *the* fruits of earth [boards,
pirte unðer pég-bórð. hast known, under *the* wave-
peoðum gelæðe. lead to *the* multitudes,
þam þe mið rceolon. to those who shall with *thee*
meðe-flóð neran. visit *the* ocean-flood.
féð fneolice. Feed freely
feorna pócne. *the* living progeny,
oð ic þæne láfe. till to the remnant I
lagu-riða eft. *the* watery ways again,
neorðe unðer noðerum. by *my* voice under heaven,
nýman pille. will clear. [ers,
gepít þu nu mið hípum. Depart thou now with *thy* follow-
on þ hóf gangan. into that house to go,
gafta peoðe. with *the* multitude of *thy* guests;
ic þe góðne pát. I know thee good,
fæft-hýðigne. steadfast in mind,—
þu eart fneoðo pýnðe. thou art worthy of love,
ána mið eaforum. of honours, with *thy* offspring.
ic on ándplitan. I on *the* face[a],
nu ofer reofon niht. now seven nights hence,
rízan læte. will let descend
pæll-negn ufan. *a* fatal rain from above,
riðne eorðan. of *the* broad earth;
feopertig dagа. *for* forty days
fæhðe íc pille. with vengeance I will
on penaf rtælan. steal on men,
ȝ mið pæg-þneate. and with *the* billow-host
æhta ȝ agend. owned and owner
eall acpellan. all destroy
þa be-utan beoð. who shall be without
eafce bórðum. *the* ark-boards,
þonne rpeaft nacu. when *the* swart flood

[a] Line 21 must be read in connection with l. 25; the three intervening lines being a parenthesis.

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ꝛtiʒan onʒinneð.
him þa nóe ʒepáꝛt.
ꝛþa hine nerʒenð heꝛ.
unðer eaꝛce-bóꝛð.
eaꝛoꝛan læðan.
peꝛaꝛ on pæʒ-þel.
ʒ heoꝛa píf ꝛomeð.
ʒ eall þ to fæꝛle.
ꝛꝛea ælmihtiʒ.
habban polde.
unðer hꝛóf-ʒeꝛóꝛ.
to heoꝛa æt ʒifan.
ꝛþa him ælmihtiʒ.
peꝛoða ðꝛihten. [68]
þuꝛh hiꝛ póꝛð abeáð. [69]
hím on hoh[a] beleac.
heoꝛon-ríceꝛ peaꝛð.
meꝛe-húꝛeꝛ múð.
mundum ꝛínum.
ꝛiʒoꝛa paldend.
ʒ ꝛeʒnade.
eaꝛce innan.
ágenum ꝛpeðum.
nerʒend uꝛꝛeꝛ.
nóe hæfde.
ꝛunu lamecheꝛ.
ýx hund ꝛintꝛa.
þa he mið beaꝛnum.
unðeꝛ bóꝛð ʒeꝛtah.
ʒleap mið ʒeoʒoðe.
be ʒoðeꝛ hæꝛe.
ðuʒeðum ðýꝛum.
ðꝛihten ꝛende.
nefn ꝛnom noðeꝛum.
ʒ eac núme lét.

shall begin to rise.'
Noah then departed,
as *the* Preserver bade him,
under *the* ark-boards,
leading *his* offspring,
the men into *the* wave-timber,
and their wives with *them*,
and all that for provision
the Lord Almighty
would have,
under *the* roofed vessel,
for their food *would* give;
as him *the* almighty
Lord of hosts
through his word commanded.
Behind them closed
heaven's kingdom's Guardian
the sea-house's mouth,
with his hands,
the Lord of triumphs,
and blessed
the ark within,
by *his* own powers,
our Preserver.
Noah had,
Lamech's son,
six hundred winters,
when he with *his* children
entered under *the* boards,
the sage with *the* young,
at God's behest,
with *the* dear chieftains.
The Lord sent
rain from heaven,
and also amply let

[a] Literally *on their heels;* from hoh, *hough, heel.*

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pille-burnan.		*the* well-brooks
on porulb þrungan.		throng on *the* world,
or æðra gehpæne.		from every vein.
égor-rtreámar.		*The* torrent-streams
rpeartre rpógan.		dark sounded,
rær úp rtigon.		*the* seas rose
orer rtæð-pealler.		over *their* shore-walls;
rtrang pær ⁊ neðe.		strong and stern was
reðe prtrum peolb.		he who o'er *the* waters swayed,
pneah ⁊ þeahte.	10	*who* covered and o'erwhelmed
mán-præhðu bearn.		*the* sinful sons
middan-gearder.		of middle-earth
ponnan þége.		with *the* dark wave;
perra éðel-lánd.		men's natal lands,
hór herigode.		*their* dwellings, ravaged;
hyge teonan præc.		*their* mind's crimes avenged
metod on monnum.		*the* Creator on men:
mere rpiðe gnáp.		*the* sea griped fiercely
on þæge folc.		on *the* fated folk.
feopertig daga.	20	For forty days,
nihta oðer rpilc.		*and* nights as many,
nið pær néðe.		*the* punishment was stern,
pæll-grim perum.		fatally grim to men:
puldor-cyninger.		*the* King of glory's
ýða pnæcon.		waves drove
áflearra þeoh.		*the* lives of *the* impious
or flærc-homan.		from *their* carcases.
flód ealle pneah.		Flood covered all
hneoh under heoforum.		(rough under heaven)
heá-beorgar.	30	*the* high mountains
geond rídne grund.		over *the* wide ground,
⁊ on runb áhór.		and raised afloat
earce fnom eorðan.		*the* ark from earth,
⁊ þa æþelo míd.		and with *it* the nobility,
þa regnade.		whom blessed
relfa drihten.		*the* Lord himself,

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ſcẏppenð uſſeſ·
þa he þ ſcip beleac·
ſiððan ſíðe ſáð·
polcnum unbeſ·
oſeſ holmeſ hſincg·
hóſ ſeleſte·
ſóſ miþ ſeaſme·
ſæſne ne moſton·
pæg-liðendum·
pætſeſ bſogan·
hæſte hſínon·
ac hie halig god·
ſeſebe ⁊ neſebe·
ſiftena ſtóð·
þeoſ oſeſ þúnum·
ſæ-þſence flóð·
monneſ elna·
þ iſ mæſo pẏſð·
þam æt niehſtan pæſ·
nán to gedále·
nẏmþe heo pæſ áhafen·
on þa heán lẏft·
þa ſe égoſ-hèſe·
eoſðan tuddoſ·
eall acpealde·
buton þ eaſce-bóſð·
heold heoſona ſcea·
þa hine halig god·
éce upp ſoſlet·
éð monne·
ſtſeamum ſtigan·
ſtið-ſeſhð cẏning:·

our Creator,
when he closed up the ship.
Then rode at large
under *the* skies,
over *the* orb of ocean,
that house most excellent,
fared with *its* store;
gushing streams might not
the wave-faring,
horrors of *the* water,
furiously touch;
but them *the* holy God
conducted and preserved.
Fifteen stood
deep over *the* downs
the sea-drenching flood
ells of man.
That was *an* awful fate,
from which at last was
nought exempt,
unless 'twere raised
in the high air,
when the water-host
earth's progeny
all destroyed;
save *that* the ark-board
the Lord of heaven held,
when it *the* holy God
eternal left on high,
for man's regeneration,
on *the* streams to mount,
the King stern of mind.

XXII.

Ða gemunde god·
meſe-liðende·

XXII.

Then remembered God
the sea-faring,

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ꝛıȝoꝛa palðenð. *the* Lord of triumphs,
ꝛunu lamecheꝛ. *the* son of Lamech,
ȝ ealle þa póchne. and all the living beings [water,
þe he þıð pætne beleac. which he had inclosed against *the*
líꝛeꝛ leohꞇ-ꝛnuma. *the* Author of life's light,
on líðeꝛ bóꝛme. in *the* ship's bosom.
ȝelæðde þa ꝛıȝenð. Led then *the* warrior
peꝛoda ðnihten. Lord of hosts
ꝓoꝛðe[a] oꝛeꝛ píð lanð. *a* wind over *the* wide land;
pıll-ꝛlóð onȝán. *the* well-flood began
lýꞇliȝan eꝛꞇ. again to lessen,
laȝo ebbaðe. *the* water ebbed
ꝛꝛeaꝛꞇ unðeꝛ ꝛꝛeȝle. dark under *the* firmament;
hæꝛðe ꝛóð meꞇoð. *the* just Creator had
eaꝛoꝛum éȝ-ꝛtneam. from *his* children *the* dire stream
eꝛꞇ ȝecýnneð. averted,
ꞇoꝛht-ꝛýne. *the* bright in course
neȝn ȝeꝛꞇılleð. *the* rain *had* stilled.
ꝛóꝛ ꝛámıȝ ꝛcıꝛ. *The* foamy ship rode
L. ȝ c. *a* hundred and fifty
nihꞇa unðeꝛ noðeꝛum. nights under heaven,
ꝛıððan næȝleð bóꝛð. since that *the* nailed timber,
ꝛæꝛ ꝛeleꝛꞇe. vessel most excellent,
ꝛlóð up-ahóꝛ. *the* flood upraised,
oð þ ním-ȝeꞇæl. until *the* number
neðne þnaȝe. of *the* dire period
ðaȝa ꝓoꝛð ȝepáꞇ. of days had passed.
þa on ðúnum ȝeꝛæꞇ. Then on *the* mountains sate,
heáh mıð hlæꝛꞇe. lofty, with *its* lading,
holm-æꝛna mæꝛꞇ. greatest of ocean-houses,
eaꝛc noeꝛ. *the* ark of Noah,
þe aꝛmenıa. which[b] Armenia

[a] For ꝓoꝛðe we ought, without doubt, to read ꝛınð, the passage being a translation of Gen. viii. 1: "And God made a wind to pass over the earth."

[b] i. e. *which mountains;* the natural order of the words being, *Then on the mountains, which are called Armenia, the ark of Noah, greatest, &c., sate.*

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hatene ſyndon.
þæt ſe halga báð.
ſunu lamecheſ.
ſoðna gehata.
lange þrage.
hponne him lífes peard.
frea ælmihtig.
frecenra riða.
nerte ageare.
þæne he rúme þreah.
þa hine on ſunde.
geond ſíðne grund.
ponne yða.
síðe bæron.
holm præs heonon-peard.
hæleð langode.
præg-liðende.
rylce wíf heora.
hponne hie of nearwe.
ofer nægled borð.
ofer ſtream-ſtaðe.
ſtæppan morten.
ʒ of enge út.
æhta læðan.
þá randode.
forðpeard rices.
hpæðer rincende.
ræ-flóð þa gyt.
pégne under polcnum.
lét þa ymb porn daga.
þæs þe heah hliðo.
horde onfengon.
ʒ æðelum eác.
eorðan tudres.
ſunu lamecheſ.
ſpeartne fleogan.

are called;
there awaited the holy
son of Lamech
the faithful promises,
a long space,
when him life's Guardian,
the Lord almighty,
from *his* perilous journeyings
should give rest,
for which he suffered much,
when on *the* water him,
over *the* wide ground,
the dark waves
bore afar.
The sea was ebbing,
the chieftains longed *for the time,*
the wave-faring,
their wives also,
when they from durance,
over *the* nailed boards,
over *the* stream-shore,
might step,
and from confinement out
lead *their* possessions.
Then *he* assayed,
at *the* ship's prow,
whether sinking
the sea-flood yet
were under *the* skies:
let then (after some days
that *the* lofty mountain-tops
had received *the* treasure,
and *the* chiefs also
of earth's progeny),
the son of Lamech
fly *a* swart

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hɲeɲn oɾeɲ heah-ɾlóð.
oɾ húɾe úc.
nóe cealde. [72]
þ he on neod hine.
ȝiɾ he on þæɲe láde.
land ne ɾunde.
oɾeɲ ɾíð pæceɲ.
ɾécan polde.
on pæȝ-þele eɾt.
him ɾeo pén ȝeleah.
ác ɾe ɾeond ȝeɾpeaɲn.
ɾleotende hɲeáp.
ɾalpiȝ ɾeðeɲa.
ɾécan nolde.
he þa ymb ɾeoɾon niht.
ɾpeaɲtum hɲeɲne.
oɾ eaɲce ɾoɲlet.
æɾteɲ ɾleoȝan.
oɾeɲ heah pæteɲ.
haɾɾe culuɾɲan.
on ɾandunȝa.
hpæðeɲ ɾámiȝ ɾé.
deop þa ȝyta.
dæl æniȝne.
ȝɲénɲe eoɲðan.
oɾȝiɾen hæɾde.
heo píde hine.
pillan ɾohte.
ɔ ɲúme ɾleah.
no hpeðeɲe neɾte ɾand.
þ heo ɾoɲ ɾlóde.
ɾótum ne meahte.
land ȝeɾpoɲnan.

raven over *the* deep flood,
out from *the* house:
Noah expected
that in need he him
(if on the way he
found not land
over *the* wide water)
would seek
in *the* wave-house again:
Him that hope deceived;
for the exulting *fowl* perched on
the floating corpses,—
the sallow-feathered
would not seek *him*.
Then after seven nights he[a],
the swart raven,
from *the* ark let out,
to fly after,
over *the* deep water,
a livid dove,
on discovery,
whether *the* foamy sea
still deep
any part
of *the* green earth
had given up:
widely she her
will sought,
and flew far away,
yet found no rest,
so that, for *the* flood, she
with *her* feet might not
perch on land,

[a] The order is, *Then after seven nights he from the ark let out a livid dove, to fly after the swart raven, over the deep water.* The inflections in A. S. obviate all obscurity in the original text.

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ne on leaf þeoper.
fteppan for fþeamum.
ác pæron fteap-hleoðo.
beprizen mið pætfum.
gepát fe pilda fuzel.
on æfenne.
eafce fécan.
ofer ponne pæg.
pefig fízan.
hungri to handa.
halgum fínce.
ða pæf culufre éft.
of cofan fendeð.
ymb pucan pilde.
feo píde fleah.
oð þ heo fúm-gál.
nefte ftope.
fægefne funde.
ȝ þa fótum ftóp.
on beam hýfne.
gefeah blíðe-móð.
þæf þe heo gefette.
fpíðe pefig.
on þeopef telgum.
tophtum mofte[a].
heo feðefa onfceoc.
gepát fleogan eft.
mið lacum hine.
líðenð bnohte.
ele-beamef tpig.
án to handa.

nor on *the* tree-leaves
step for *the* streams;
for *the* steep mountain-tops were
with waters covered.
Went the wild fowl
at eve,
the ark to seek,
over *the* dusky wave,
weary to sink,
hungry, into *the* hands
of *the* holy man.
Then was *the* dove again
sent from *the* ark,
after *a* week: wildly
she flew far away,
till that she, in space exulting,
a resting-place
fair found,
and then with *her* feet
stept on *a* tree;
blithe of mood rejoiced,
because she sate
much weary,
on *the* tree's branches:
on *the* lofty mast
she shook *her* feathers;
again went flying
with her gifts;
sailing brought
a twig of olive tree
to hand,

[a] Mofte (errore tamen scribæ pro mæfte), *Malus navis et proinde excelsa quævis in arbore frons.* This is the interpretation given in the Suppl. to Lye. I question its accuracy, but am unable to give a better: it requires that gefette should mean *sate*, instead of *set*; that mofte should be an error for mæfte, and that tophte should signify *lofty*. Judicent doctiores.

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ȝɲéne blæðæ.
þa onȝeat hɲaðe.
ɼlót-monna ɼɲea.
þ pæɼ ɼɲoɼoɲ cumen.
eaɲɼoð-ɲíða bót.
þá ȝýt ɼe eaðeȝa peɲ.
ymb pucan ɼɲuðban.
pilðe culuɼɲan.
áne ɼenðe.
ɼeo eɼt ne com.
to liðe ɼleoȝan.
ac heo land beȝeat.
ȝɲene beaɲɼaɼ.
nolde ȝladu æɼɲe.
undeɲ ɼalpeð boɲð[a].
ɼýððan ætýɼan. [73]
on þell-ɼæɼtenne.
þa hiɲe þeaɲɼ ne pæɼ:.

Then quickly understood
the chief of mariners,
that comfort was come, [pense.
his painful journeyings' recom-
Again the blessed man,
after *the* third week,
a wild dove
sent,
which not again came
flying to *the* vessel,
but she gained land,
green groves;
she glad would not ever,
under *the* pitched boards,
afterwards appear,
in *that* storied hold,
when she had no need.

XXIII.

þa to nóe ɼpɲæc.
neɲȝenð uɲɼeɲ.
heoɼon-híceɼ peaɲð.
halȝan ɲeoɲðe.
þe iɼ eðel-ɼtól.
éɼt ȝeɲýmeð.
liɼɼe on lanðe.
laȝo-ɲíða ɲeɼt.
ɼæȝeɲ on ɼolðan.
ȝepit en ɼɲeðo ȝanȝan.
út oɼ eaɲce.

XXIII.

Then to Noah spake
our Preserver, [dom,
the Guardian of heaven's king-
with holy voice:—
'To thee *a* habitation is
again assigned,
favour in *the* land,
rest from thy watery journeyings
fair on earth:
Go forth in peace,
out of *the* ark,

[a] ɼalpeð boɲð, *divertendi domus, mansio, hospitium,* a Goth. SALGAN *divertere,* and boɲð *domus.* Thus Lye interprets the expression. I rather suppose it to signify *the salved board,* in allusion to the bitumen, or other pitchy substance, with which the ark was rendered water-tight, from ɼealɼian *to anoint, to salve.* "And thou shalt pitch it within and without with pitch."—Gen. vi. 14.

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ȝ on eorðan bearm. and on to earth's bosom,
ór þam heán-hore. from the low house,
hiran læd þu. lead thou *thy* family,
ȝ ealle þa þocre. and all the living creatures,
þe ic præȝ-þrea. that I, from *the* peril of *the* waves,
on hliðe nerede. saved on *the* mountain's side,
þenden laȝo hæfde. while *the* water had
þrýmme ȝeþeahte. covered with *its* mass
þriddа eðýl[a]. a third of *the* country.'
he fremede fra. He did so,
ȝ frean hýrde. and *the* Lord obeyed,
rtah ofer rtream-peall. over *the* stream-wall passed,
fra him reo rtefn bebeád. as him the voice commanded,
luftum miclum. with great delight;
ȝ alædde þa. and then led,
of þæȝ-þele. from *the* wave-structure,
fnaðna lafe. [74] *the* remnant of *the* rebellious.
þa noe onȝan. Then Noah began
nerȝende lác. an offering to *the* Preserver,
ræðfæft refðan. *the* firm of purpose to *the* stern
ȝ recene ȝenám. and forthwith took [*Deity*,
on[b] eallum dæl. *a* part of all
æhtum rínum. his possessions,
ðam ðe him to duȝeðum. from those which him for wealth
drihten realde. *the* Lord had given,
ȝleap to þam ȝielde. *the* prudent for that sacrifice,
ȝ þa ȝode relfum. and then to God himself
torhtmód hæle. *the* chief bright of mind
tiber onfæȝde. *his* offering dedicated,
cyninȝe enȝla. to *the* King of angels.
hufu cuð dýde. Moreover made manifest
nerȝend ufres. our Preserver,
þa he nóe. when he Noah
ȝebletfade. blessed

[a] I doubt the accuracy of my translation of this verse.
[b] For on I suspect we should read of.

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ȝ hiꝛ beaꝛn ꝛomeð. and his children also,
þ he þ ȝýlð on þanc. that he (Noah) that offering grate-
aȝiꝛen hæꝛðe. had given, [fully
ȝ on ȝeoȝoð-háðe. and in *his* youth,
ȝóðum ðǽðum. by good deeds,
ǽꝛ ȝeeaꝛnoð. had whilom merited,
þa him ealna pæꝛ. when to him was of all
ána eꝛte. riches *as an* abundant source
ælmihtiȝ ȝoð. almighty God,
ðómfæꝛt ðuȝeþa. powerful in good.
þa ȝýt ðuhten cpæð. Again *the* Lord spake,
ꝛuldnes ealdon. *the* Chief of glory,
nónð tó nóe. words to Noah:—
týmað nú ȝ tiednað. 'Teem now and propagate,
tínes bnucað. enjoy dominion,
mið ȝeꝛeán ꝛnýðo. peace with delight,
ꝛýllað eonðan. fill *the* earth,
eall ȝeíceað. increase all *things;*
eop iꝛ eðel-ꝛtól. to you is *a* habitation,
holmes hlæꝛt. *the* burthen of *the* sea,
ȝ heoꝛon-ꝛuȝla[a]. *the* fowls of heaven,
ȝ ꝛilðu ðeon. and *the* wild beasts,
on ȝepealð ȝeꝛealð. in power given,
eonðe ælȝnéne. *the* all-green earth,
ȝ eacen ꝛeoh. and increasing cattle:
nǽꝛne ȝe mið blóðe. Never *do* ye with blood
beoð-ȝeneonðu. your table-meals
unánlice. impiously
eonne þicȝeað. take,
beꝛmiten mið ꝛýnne. defiled with sin,
ꝛapl-ðneone. [75] with blood of life:
ælc hine ꝛelꝛa. Each himself
ǽneꝛt beȝninðeð[b]. first depriveth

[a] The sense requires that we should read ꝛuȝlaȝ.

[b] I am unable to assign any other interpretation of the word beȝninðan than that given in Lye, and which, though formed, it seems, merely from the context, is probably the correct one.

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ȝaſtef ðuȝeðum.	of *his* soul's happiness
þæna[a] þe mið ȝáfef ofðe·	who, with weapon's point,
oðfum alðof oðþfingeð·	life from another forceth;
ne þeaff he þý ebleane ȝefeón·	he need not exult at his reward,
móð-ȝeþance·	in *his* mind's thoughts,
ác ic monnef feohh[b]·	for I man's life
to flaȝan feðe·	will require of *the* slayer
ffiðof micle·	much *the* more,
ȝ to bfoðof-banan·	and of the fratricide,
þæf þe blóð-ȝýte·	for that *he* bloodshed,
pæll-fýll pefef·	slaughter of man,
pæpnum ȝefpeðeð·	with weapons perpetrateth,
mofð mið mundum·	murder with *his* hands.
mon pæf to ȝoðef·	Man was to God's
anlícnefſe·	likeness
æfneft ȝefceapen·	first shapen;
ælc hafað maȝ-plite·	each hath *the* image
metoðef ȝ enȝla·	of *the* Creator and *the* angels;
þafa þe healdan file·	those that will observe
haliȝe þeapaf·	the holy ordinances
peaxað ȝ fpiðað·	shall wax and flourish,
filna bfucað·	enjoy desires,
áfa on eorðan·	riches on earth.
æðelum fýllað·	Fill with your noble
eorfne fnom-cýnne·	offspring
folðan fceataf·	*the* regions of earth,
teamum ȝ tuðfe·	with *your* families and progeny.
ic eof tfeopa þæf·	I to you for this my pledge
míne felle·	will give,
þ ic on miðdan-ȝeaf ð·	that I upon mid-earth
næffne égof-hefne·	*the* torrent-host never
eft ȝelæde·	again will lead,
pæteſ ofeſ fíð land·	*the* water over *the* wide land:

[a] MS. and Junius þæne.

[b] My translation of this and of the three following lines is rather in conformity with the text of Scripture than from any authority for feðe in the signification of *require*: this verb does not seem to occur elsewhere.

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ȝe on polcnum þæſ. of this ye in *the* skies
oft ȝelome. full oft
ȝȝıet-cácen. *a* sensible token
maȝon ſceapıȝan. may behold,
þonne ıc ſcúꝑ-boȝan. when I *my* shower-bow
mínne ıepe. display,
þ ıc monnum þaſ. that I with men this
pæþe ȝelæſte. compact make,
þenden poꝑulb ſtandeð. while *the* world standeth.'
ða pæſ ſe ſnotꝛa. Then was the wise
ſunu lameheſ. son of Lamech
oꝑ ꝑéꝑe acumen. come from *the* vessel,
ꝑlóde on laſte. after *the* flood,
mıð hıſ eaꝑoꝛum þȝum. with his three sons,
ẏnꝑeſ hẏnde. guardians of *the* heritage,
ȝ heoꝛa ꝑeoꝛeꝛ píꝑ. and their four wives;
némde pæꝛon. *these* were called
peꝛcoba olla. Percoba, Olla,
olliua olliuanı[a]. Olliva, Ollivani;
pæꝛꝑæſt metod. the righteous lord,
pætꝛa láꝑe. with *the* survivors from the waters.
hæleð hẏȝe ꝛóꝑe. The chiefs renowned
hátene pæꝛon. were called,
ſuna nóeſ. Noah's sons,
ſém ȝ cham. Shem and Ham,
ıaꝑeð þꝛıdda. *the* third Japhet.
ꝑꝛom þam ȝum-ꝛıncum. From these patriarchs
ꝑolc ȝeludon. descended nations,
ȝ ȝeꝑẏlled peaꝛð. and was filled
eall þeſ mıddan-ȝeaꝛð. all this mid-earth
monna beaꝛnum:. with *the* children of men.

[a] See Dialogue between Saturn and Solomon, in 'Analecta Anglo-Saxonica,' p. 97.

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XXIIII.

Đa nóe onȝan.
nipan ȝtefne.
mid hleo-maȝum.
hám ȝtaðelian.
ȝ to eopðan him.
æteȝ tilian.
pon ȝ pophte.
pín-ȝeapd ȝette.
ȝeop ȝæda ȝela.
ȝohte ȝeopne.
þa him plite beophte.
pæȝtmaȝ bphohte.
ȝeán-tophte ȝifre.
ȝnéne folde.
ða þ ȝeeode.
þ re eadeȝa peȝ.
on hiȝ pícum peapð.
píne ðpuncen.
ȝpæȝ ȳmbel-peȝuȝ.
ȝ him ȝelfa ȝceaf.
neaf of líce.
ȝpa ȝenýrne ne pæȝ.
læȝ þa lim-nacod.
he lýt onȝeat.
þ him on hiȝ inne.
ȝpa eafme ȝelamp.
þa him on hneðne.
heafod-ȝpima.
on þæȝ halȝan hofe.
heoftan clýpte.
ȝpiðe on ȝlæpe.
ȝefa neafpode.
þ he ne mihte.
on ȝemýnd-ðpepen.

XXIIII.

Then Noah began
anew in concert
with *his* kindred,
to found *a* home,
and on earth for himself
to prepare food.
He laboured and wrought,
a vineyard set,
sowed many seeds,
[76]
sought diligently,
when to him, in beauty splendid,
fruits should bring,
bright yearly gifts,
the verdant earth.
Then it chanced
that the blessed man,
in his dwelling, was
with wine drunken,
slept, with feasting weary,
and himself cast
the garment from *his* body,
so as was not seemly.
Then *he* lay naked of limb;
he little knew
that to him, in his abode,
it would fall out so ill,
when, in *his* breast,
a swimming of *the* head,
in the holy *man's* house,
seized *his* heart;
strongly, in *his* sleep,
his senses were narrowed,
so that he might not,
in *his* mind's swoon,

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hine handum self. himself, with *his* hands,
mid hiæfle fyion. with *his* garment cover,
ȝ sceome þeccan. and nakedness conceal,
swa ȝesceapu sæson. as *the* precepts were
sesum ȝ sifum. to men and women,
siððan suldsesteȝ þegn. since that *the* minister of glory
ussum fæder ȝ moder. to our father and mother,
fyrnene sweorde. with fiery sword,
on last beleac. behind *them* closed
lifes eðel. *the* land of life.
ðá com ærest. Then came first
cam mistian. Ham entering,
eafora nóes. Noah's son,
þær his aldor læȝ. where his parent lay
ȝeshðe forsȝolen. of life deprived;
þær he sweonlice. there he kindly
on his ágenum fæder. on his own father,
áne ne polde. with reverence would not
ȝesceapian. look,
ne þa sceonde husu. nor the shame at least
hleo-maȝum helan. from *his* kinsmen hide,
ác he hlihende. but he, laughing,
broðrum sæȝde. to *his* brothers said
hu se beorn hine. how the chief
séste on nacede. [77] was resting in *his* house.
hie þa naðe stópon. They then quickly stept,
heora anðlitan. their faces
mbesprizenum. wrapped
undes loðum liftum. carefully under *their* mantles,
þ hie leofum men. that they to *the* beloved man
ȝeóce ȝesnemede[a]. might afford succour.
ȝóde sæson beȝen. Good were both,

[a] My version of line 27 requires that we should read ȝesnemedon in the plural; but repeated instances occur, in subsequent parts of the poem, of a verb with a singular termination joined to a plural nominative. The phrase ȝeóce ȝesnemede occurs also in Beowulf, p. 16, l. 4.

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ſém ȝ ıaƿeð. [78] Shem and Japhet.
ða oƿ ſlǽpe onbƿæȝð. Then from sleep awoke
ſunu lámeheȝ. *the* son of Lamech,
ȝ þa ſóna onȝeaƿ. and then straight perceived
þ him cyne ȝóðum. that to him, by nature good,
chám ne polde. Ham would not,
þa him pæȝ áƿe þeaƿƿ. when respect to him was needful,
ænıȝe cyðan. manifest any
hyldo ȝ ƿeopa. love and faith;—
þ þam halȝan pæȝ. that to the holy man was
ſáƿ on móde. in mind painful:
onȝan þa hiȝ ſelfeȝ beaƿn. then *he* began his own child
póƿdum pyƿȝean. with words to curse,
cpæð he peȝan ſceolde. said he should be
hean undeƿ heoƿnum. abject under heaven;
hleo-maȝa þeop. *his* brethren's servant
cham on eoƿþan. Ham *should be* on earth.
him þa cpyðe ſyððan. Him these words, in aftertimes,
ȝ hiȝ ſƿom-cynne. and his posterity,
ſƿécne ſcóðon. o'erwhelmed with woe.
þa nyttade. Then enjoyed
nóe ſıððan. Noah afterwards,
mið ſunum ſínum. with his sons,
ſíðan ſícef. *the* ample realm,
ðƿeo hund pintƿa. three hundred winters
þıſſef lífef. of this life,
ſƿeo men æftef flóde. free men after *the* flood,
ȝ fiftiȝ eac þa he foƿð ȝepát. and fifty eke, when he went hence.
ſıððan hiȝ eaforan. His sons afterwards
eað bƿyttedon. enjoyed prosperity,
beaƿna ſtƿýndon. begat children:
him pæȝ beoƿht pela. to them was shining wealth.
ða peaƿð ıaƿeðe. Then to Japhet was
ȝeoȝoð afedeð. *a* youthful offspring born,
hyhtlic heoƿð-peƿoð. *a* joyous family
heafoð-maȝa. of princes,

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ſuna ȝ ðohtra. sons and daughters.
he pæȝ ſelfa til. He was himself good,
heolð á níce. ever possessed dominion,
eðel-ðreamaȝ. domestic pleasures,
blæð mið beaȝnum. [79] prosperity with *his* children,
oð þ ðreoȝta hoȝð. till that *the* treasure of *his* breast,
ȝaſt ellor ſúſ. *his* spirit, elsewhere quickly
ȝanȝan ſceolde. must depart,
tó ȝodeſ dóme. to *the* doom of God.
ȝeomor ſíððan. Gomer afterwards
æðel ſlett-ȝeſtealð. *his* father's dwelling-place
ſneondum dælde. dealed to *his* friends
ſpæſum ȝ ȝeſibbum. dear, and *his* relations,
ſunu iaſeðeſ. Japhet's son.
þæſ teameſ pæſ. From this family[a] was
tuddor ȝeſýlled. posterity replenished,
únlýtel dæl. no small part
eorðan ȝeſceaſta. of earth's creatures.
ſpilce chameſ ſuno. In like manner of Ham, sons
cende puſdon. were born,
eaſorlan on eðle. children in *the* land,
þa ýldeſtan. the eldest
chúſ ȝ chám. Cush and Canaan
hátene pæſon. were called,
ſul ſneolice ſeorh. of soul most liberal,
ſnum-beaſn chámeſ. Ham's firstborn.
chúſ pæſ æðelum. Cush of men was
heaſoð-ſíſa. chief ruler,
pilna bnýtta. dispenser of desires
ȝ poſuld-ðuȝeða. and worldly goods
bnoðrum ſínum. to his brothers,
botd-ȝeſtreona. of household treasures,
æðeſ on láſte. after *his* father,
ſíððan ſoſð-ȝepát. when that departed hence
chám oſ líce. Ham from *the* body.

[a] Literally *this team*.

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þa him cpealm ȝeꝼceoð.		When him [Cush] death o'erwhelm-
ꝼe maȝo-þæꝼꝼa.		The kindred chief [Canaan] [ed.
mæȝðe ꝼínꝼe.		to his tribe
ðómaꝼ ꝼæȝðe.		pronounced judgements,
oð þ hiꝼ ðoȝoꝼa pæꝼ.		till that of his days was
ꝼím aúꝼnen.		*the* number run out;
þa ꝼe ꝼinc aȝeaꝼ.		then the prince resigned
eoꝼð-cunðe eað.		earthly happiness,
ꝼohte oðeꝼ líꝼ.		sought another life.
þæðeꝼne bꝼeðeꝼ[a].	10	Of his father's brother
ꝼꝼum-beaꝼn ꝼíððan.		*the* firstborn, then,
eaꝼoꝼa chúꝼeꝼ.		*the* son of Cush,
ỳꝼꝼe-ꝼtóle peolð.		held *the* hereditary seat,
píð-mæꝼe peꝼ.		*a* man far-famed,
ꝼꝼa uꝼ ȝepꝼitu ꝼeczeað.		as *the* Scriptures tell us;
þ he mon-cỳnneꝼ.		*so* that, of *all* mankind, he
mæꝼte hæꝼðe.		had most,
on þam mæl-ðaȝum.		in those days,
mæȝen ȝ ꝼtꝼenȝo.		power and strength.
ꝼe pæꝼ babýloneꝼ.	20	He of Babylon was
bꝼeȝo ꝼíceꝼ ꝼꝼuma.		lord, the empire's founder:
æꝼeꝼt æðelinȝa.		first of princes, *he*
eðel-ðꝼým onhóꝼ.		*his* country's majesty exalted,
ꝼýmðe ȝ ꝼæꝼðe.		increased and reared.
ꝼeoꝼð pæꝼ þa ȝieta.		*The* language was as yet,
eoꝼð-buenðum.		of dwellers upon earth,
án ȝemæne:.		one universal.

XXV.

XXV.

ðꝼilce oꝼ cámeꝼ.		Thus from Ham's
cneoꝼꝼꝼe póc.		family arose
peꝼ-mæȝða ꝼela.	30	many tribes of men,
oꝼ þam píð ꝼolc.		from whom *a* wide-spread people,
cneo-ꝼím micel.		*a* great progeny,

[a] That is, of Canaan. The person meant, though not named, is Nimrod the son of Cush, who succeeded his paternal uncle Canaan.

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cenneð pæron.
þa peard ræme.
runa ⁊ bohtra.
on porulð-rice.
porn arebeð.
rreora bearna.
ær ðon rorð-cure.
rintrum pæl-reorte.
perober aldor.
on þære mægðe.
pæron men tile.
þara án pær.
éber háten.
earora rémer.
or þam eorle póc.
únrím þeoda.
þa nu æðelingar.
ealle eorð-buend. [80]
ebréi hatað.
gepiton him þa eartan.
æhta læban.
reoh ⁊ reorme.
rolc pær ánmod.
nóre runcar.
rohton rúmre land.
oð þ hie becomon.
corðrum miclum.
rolc rerende.
þær hie rærtlice.
æðelinga bearn.
earð genamon.
geretton þa rennar.
ríbne ⁊ píbne.
leoba rærpan.
leorum mannum heora.
geár-dagum.

were born.
Then to Shem was
of sons and daughters,
in *the* world's kingdom,
brought forth *a* number
of noble children,
ere that preferred
to winters *his* death-bed
the people's elder.
In that tribe
the men were good;
of these one was
Eber called,
the son of Shem;
from that earl sprang
nations unnumbered,
which people now,
all dwellers upon earth,
call Hebrews. [east,
These then departed from *the*
leading *their* possessions,
cattle and stores:
the folk was unanimous,
renowned men;
they sought *a* land more spacious,
till that they came,
in great multitudes,
the travelling people,
to where they firmly
(*the* children of men)
a habitation took.
Then *they* occupied Shinar,
spacious and wide,
the people's chieftains,
with their beloved men,
in days of yore.

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ȝrene ponȝaſ.
ꝑæȝre ꝑolðan.
him ꝑorðpeaꝛðe.
on ðæꝛe ðéȝ-tíde.
ðuȝuðe pæꝛon.
pilna ȝehpilceſ.
peaxenðe ſpeð.
ða þæꝛ mon mæniȝ.
be hiſ mæȝ-píne.
æðelinȝ ánmoð.
oðeꝛne bæð.
þæſ hie him to mæꝛðe.
æꝛ ꝑeo menȝeo eꝛt.
ȝeonð ꝑolðan beaꝛn.
toꝛaꝛan ſceolðe.
leoða mæȝðe.
on lanð-ſocne.
buꝛh ȝeporhte.
ȝ to beacne toꝛꝛ.
úp aꝛæꝛðe.
to ꝑoðoꝛ-tunȝlum.
þæſ þe hie ȝeſohton.
ſenneꝛa ꝑelð.
ſpa þa ꝑoꝛe-meahtiȝe.
ꝑolceſ ꝛæſꝛan.
þa ylðeſtan.
oꝛt ȝ ȝelome.
liðſum ȝepunedon.
láꝛum ſohton.
peꝛaſ to peoꝛce.
ȝ to pꝛohtſcipe.
oð þ ꝑoꝛ plence.
ȝ ꝑoꝛ ponhýȝðum.
cýððon cꝛæꝛt heoꝛa.
ceaſtꝛe poꝛhton.
ȝ to heoꝛnum úp.

The green plains
of fair earth
forward to them,
at that time,
were in produce;
of every thing to be desired
was an increasing plenty.
Then there many *a* one
of his kinsman
(*each* man with one accord
another) prayed,
that they, in glory to themselves,
(ere *the* multitude again
among *the* sons of earth
should journey,
the tribes of nations,
in search of land,)
might found *a* city,
and, for *a* sign, *a* tower
up might rear
to *the* stars of heaven;
after that they had sought
the plains of Shinar.
Thus the prepotent
chieftains of *the* folk,
the eldest,
oft and frequently
lived in pleasures,
sought by guiles
men to *that* work,
and to crime,
till that for arrogance,
and for madness,
they their craft manifested;
a city wrought,
and up to heaven

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hilæðþæ þæfþon. ladders reared,
þrymmum þreptun. vigorously raised
þtænenne peall. *the* stony rampart,
ofer monna gemet. above men's standard,
mæþða georne. for glory eager,
hæleð mid honda. *the* people with *their* hands.
þa com halig god. Then came *the* holy God,
pera cneorriþa. of *the* progeny of men
peorc þceapigan. *the* work to view,
beorna burh-þæten. *the* chieftains' urban fastness,
ȝ þ beacen þomed. and that beacon also,
þe to roderum úp. which, upward to *the* skies,
þæran onginnon. to rear began
adames eafaran. *the* sons of Adam:
ȝ þær únrædes. and for this ill design
þrið-ferhð cyning. *the* King stern of mind
þreore gefremede. framed *a* punishment,
þa hé réðe mód. when, wroth of mood, he
reorde gefette. made *the* tongues
eorð-buendum. of earth's inhabitants
úngelice. unlike;
þ hie þære þræce. that of that speech they
þred ne ahton. no benefit might have.
þa hie gemittun. When they met,
mihtum þredge. in might abounding,
treoche æt torre. *the* leaders at *the* tower,
getalum mycclum. in numbers great,
peorces þíran. *the* work's directors;
ne þær per-mægða. there, of *the* tribes of men, not
ænig pirte. any knew
hpæt oðer cpæð. what other said;
ne mehte hie gerunðan. [81] nor might they agree
peall þtænenne. *the* stony rampart
úp forð timbran. upward to construct;
ác hie earmlice. but they miserably
heapum tohlódon. in bodies separated,

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hleoðrum ȝebælde. in sounds divided:
pæȝ óðerre. to other was
æȝhpilc porden. become each
mæȝ-burh ȝrembe. tribe *a* stranger,
rıððan metod tobræd. after *the* Lord had scattered
þurh hiȝ mihta ȝpeb. through dint of his might
monna ȝpræce. [82] *the* speech of men.
toȝóran þa. Then departed
on ȝeopep peȝaȝ. on four ways
æðelinȝa bearn. *the* sons of men,
únȝeþeode. dispersed,
on landȝocne. in search of land:
him on laȝte bu. behind them, both
ȝtıðlic ȝtán-torr. *the* rugged tower of stone,
ȝ ȝeo ȝteape burh. and the steep burgh,
ȝamod ȝampohte. alike half-wrought,
on ȝennap ȝtód. on Shinar stood.
peox þa unden polcnum. Then under heaven waxed
ȝ prıðade. and flourished
mæȝ-burȝ ȝémeȝ. the race of Shem,
oð þ mon apóc. until that one raised up
on þære cneoriȝȝe. in that family
cyne-bearna rím. *a* number of princely children,
þancol-mod pep. *a* man of grateful mind,
þeapum hýdıȝ. in manners heedful.
purdon þam æðelinȝe. To that man
eaforan acende. was offspring born
in babilone. in Babylon,
bearn afedeb. children brought forth,
ȝneolicu tu. two comely *ones*;
ȝ þa ȝrum-ȝaran. and those patriarchs,
hæleð nıȝe róȝe. renowned chiefs,
háteene pæron. were called
abraham ȝ ááron. Abram and Haran.
þam eorlum pæȝ. Was to those earls
ȝnea enȝla bám. both, the Lord of angels

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ꝼneonð[a] ⁊ aldoꝛ.		friend and patron.
ða peaꝛð ááꝛone.		Then was to Haran
eaꝛoꝛa ꝼeðeð.		*a* son born,
leoꝛhc on líꝼe.		lovely in life,
ðam ꝼæꝛ loth noma.		whose name was Lot.
ða maȝo-ꝼuncaꝛ.		These kinsmen
metode ȝeþunȝon.		worshipped *the* Lord,
abꝛaham ⁊ loth.		Abram and Lot,
unꝼoꝛcuðlice.		undissemblingly,
ꝼꝛa him ꝼꝛom ylðꝛum.	10	as to them, from *their* elders,
æðelu pæꝼon.		*their* natures were,
on poꝛulð-ꝛíce.		in *the* world's kingdom;
ꝼoꝛðon hie ꝛíðe nu.		therefore they widely now
ðuȝeðum ðémað.		by *their* virtues judge
ðꝛihta beaꝛnum:.	[83]	*the* children of nations.
Þa ꝼæꝛ mæleꝛ ꝼæꝛ.		Then of the time was
meaꝛc aȝonȝen.		*the* limit passed,
þ him abꝛaham.		that for him Abram
ıðeꝼe bꝛohte.		should bring *a* female,
ꝛíꝼ to háme.	20	*a* wife to *his* home,
þæꝛ he ꝛíc ahte.		*to* where he had a dwelling,
ꝼæȝeꝛ ⁊ ꝼneolic.		fair and goodly.
ꝼeo ꝼæmne ꝼæꝼ.		The damsel was
ꝼaꝛꝛa háten.		called Sarah,
þæꝼ þe uꝼ ꝼecȝeað béc.		from what books tell us.
hie þa ꝼintꝛa ꝼela.		They then many winters
poꝛulð bꝛÿttedon.		enjoyed *the* world,
ꝼinc ætꝼomne.		*their* wealth together
ꝛibbe heoldon.		held in peace,
ȝeáꝛa menȝeo.	30	many years;
no hꝛæðꝛe ȝiꝼeðe peaꝛð.		yet was *it* not given
abꝛahame þa ȝýt.		to Abram as yet,
þ him ýꝼꝼe-peaꝛð.		that him heirs
ꝼliꝺe-beoꝛht ıðeꝼ.		*the* woman bright in beauty

[a] MS. and Junius ꝼneoð, the scribe having evidently neglected to write the line over the o (ō), equivalent to on.

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on porulð bryhte.
þarþa abrahame.
þuna ȝ ðohtra.
ȝepát him þa mið cnorle.
oþer calðea folc.
þeran mið þeorme.
fæðer abrahames.
þnotor mið ȝeribbum.
þecean polde.
cananea land.
hine cneop-mæȝas.
metode ȝecórene.
mið-þriðedon.
or þære eðel-tyrig.
abraham ȝ loth.
him þa cyne ȝóde.
on carran.
æðelinga bearn.
earð ȝenamon.
peras mið pífum.
on þam pícum hir.
fæðer abrahámes.
þeorh ȝefealde.
fæliffæst hæle.
pintra hæfde.
tra hund teontiȝ.
ȝeteleð píme.
ȝ fífe eac.
þa he forð ȝepát.
miþþerum fnóð.
metodȝceaft þeón.
ða re halga fprǽc.
heofon-ríces peard.
to abrahame.
éce dryhten.
ȝepit þu nú feran.

into *the* world should bring,
Sarah to Abram,
sons and daughters.
Departed then with *his* family,
over *the* Chaldæan nation
to journey with *his* stock,
the father of Abram;
the sagacious with *his* kinsfolk
would seek
Canaan's land.
Him *his* relatives,
by *the* Lord chosen,
accompanied
from that country,
Abram and Lot.
The good by nature then for them
in Harran,
the children of men,
took *an* abode,
the husbands with *their* wives.
In these dwellings
Abram's father
his life resigned;
the righteous chief
had winters
two hundred,
in number told,
and five also,
when he departed,
stricken in years,
to see *the* Godhead.
Then spake the holy
Guardian of heaven's kingdom
to Abram,
the Lord eternal:—
'Depart thou now journeying,

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ȝ þíne ƿáƿe lǽban. and leading thy family,
ceapaƿ to cnoƿle. *thy* cattle for progeny;
caƿnam oƿȝiƿ. Harran renounce,
ƿǽðeƿ eðel-ƿtól. *thy* father's country;
ƿaƿ ƿƿa ic þe há́te. go as I command thee,
monna leoƿoƿt. most beloved of men,
ȝ þu mínum ƿel. and *do* thou well my
lá́ƿum hýƿe. precepts obey,
ȝ þæt land ȝeƿéc. and seek the land
þe ic þe ælȝƿene. all green which I to thee
ýƿan ƿille. will show,
bƿá́ðe ƿolðan. a wide country:
þu ȝebleƿaþ ƿcealt. thou blessed shalt,
on mundbýƿðe. in my protection
mínƿe liƿiȝan. live:
ȝiƿ ðe æniȝ. if thee any
eoƿð-buendƿa. of earth's inhabitants
miþ peán ȝƿéteð. with evil greet,
ic hine peƿȝðo on. I *my* curse on him
míne ƿette. will set,
ȝ móþ-hete. and *my* hatred,
lonȝƿumne nið. lengthened enmity:
liƿƿe ƿelle. comforts will *I* give,
ƿilna pæƿtme. [84] fruit to *their* desires,
þam þe ƿuƿðiað. to those who honour *thee.*
þuƿh þe eoƿð-buende. Through thee *the* dwellers upon
ealle onƿóð. shall all receive [earth
ƿolc-beaƿn ƿneoðo. (*the* children of *the* nations) peace
ȝ ƿneonbƿcipe. and friendship,
bliƿƿe mínƿe. my bliss
ȝ bleƿunȝe. and blessing,
on poƿulð-níce. in *the* world's kingdom:
ƿƿiðenbe ƿceal. increasing shall
mæȝðe þínƿe. of thy tribe
mon-ním peƿan. *the* number be,
ƿƿiðe unbeƿ ƿpeȝle. abundantly under heaven,

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ſunum ȝ bohtþum.
oð þ ſþomcýme.
ſolde peoþðeð.
þeod-lond monıȝ.
þíne ȝeſýlleð. [85]
hım þa abþaham ȝepáꝛ.
æhte lǽdan.
oꝛ egıptꝛa.
eðel-meaꝛce.
ȝum-cýȝtum ȝóð.
ȝolde ȝ ſeolſſe.
ſþıðſeoþm ȝ ȝeſælıȝ.
ſþa hım ſıȝoþa ,peaþð.
paldend uſſeþ.
þuþh hıſ póþð abeáð.
ceapaſ ſþom caþþan.
ſohtꝛon cananéa.
lond ȝ leod-ȝeaþð.
þa com leoꝛ ȝode.
on þa eðel-tuſſ.
ıdeſa lǽdan.
ſpæſe ȝebedðan.
ȝ hıſ ſuhtþıan.
píꝛ on pllan.
pıntþa hæſde.
ſíꝛ ȝ hund ſeoꝛontıȝ.
ða he ꝛáþan ſceolde.
caþþan oꝛȝıꝛan.
ȝ cneop-maȝaſ.
hım þa ſeþan ȝepáꝛ.
ꝛæðeþ ælmıhtıȝeſ.
láꝛe ȝemýndıȝ.
land ſceapıan.
ȝeond þa ſolc-ſceaꝛe.
be ſþean hæſe.
abþaham píde.

with sons and daughters,
till that with *thy* offspring
the earth shall be
(many *a* nation)
filled.'
Abram then departed,
leading *his* wealth
from *the* Egyptians'
country limit,
(in wealth abundant,
gold and silver,
bold and fortunate,)
as him *the* Lord of triumphs,
our Ruler,
through his word commanded,
(*his* goods from Harran.)
They sought *the* Canaanites'
land and territory.
Then came *the* friend of God
into that country,
leading *the* women,
the dear sharer of *his* bed,
and his brother's son's
wife willingly.
Winters *he* had
five and seventy,
when he must travel,
Harran forsake,
and *his* kinsmen.
Then *he* went journeying,
of *the* almighty Father's
precepts mindful,
the land to view,
among the nation-hordes
at *the* Lord's behest,
(Abram widely)

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oð þ ellen-þróf.
to þiem tom.
þíðe þpeðig.
cynne cananeiþ.
þa hine cyning engla.
abrahame.
ieþe felfa.
ðómfæþt þeneda.
ȝ ðuhten cpæð.
þiþ ip þeo eorðe.
þe ic ælȝrene.
tudre þínum.
torhte pille.
pæþtmum ȝepló[a].
on ȝepealð ðón.
rúme píce.
þa re rinc ȝoðe.
pi-beð porhte.
ȝ þa paldende.
líferf leoht-frruman.
lác onfæȝde.
ȝaſta helme. [86]
him þa ȝyt ȝepát.
abraham eaſtan.
eaȝum plitan.
on landе cyſt.
liſſe ȝemunde.
heofon-peardef ȝehát.
þa him þurh halig þórð.
rigora felf cyning.
fóð ȝecyðde.
oð þ ðuht-perraf.
ðuȝuþum ȝefórran.
þær ip botl pela[b].

till that *the* chief renowned
to Sichem came,
in *his* journey prosperous,
to *the* kin of Canaan.
Then *the* King of angels
to Abram
himself revealed,
(firm Judge of nations);
and *the* Lord said:—
'This is the earth
all-green which I
to thy progeny
will (brightly
with fruits adorned)
in power make,
a spacious realm.'
Then the chief to God
an altar wrought,
and to *the* Powerful then,
the Author of life's light,
an offering sacrificed,
to *the* Protector of spirits.
Then again departed
Abram from *the* east,
with *his* eyes to look
on *the* land's excellence.
He *the* love remembered,
the promise of heaven's Guardian,
which to him, thro' *his* holy word,
himself *the* King of triumphs
had in sooth declared:
till that *the* fellow-men
prosperously journeyed
to where is *a* rich dwelling

[a] I have given Lye's interpretation of ȝefló, which seems justified by the context. The word is of singular form, and seems not to occur elsewhere.

[b] For the substantive pela, perhaps we should read felig, *rich, wealthy*, &c.

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bethlem háten.
beorn blíðe-móð.
ȝ hiȝ bróðor ȝunu.
ȝorð oferȝ fóran.
folc-mæro land.
eastan mid æhtum.
æfæste men.
feall-steapan hleoðu.
ȝ him þa fíc curon.
þær him plite-beorhte.
ponȝaȝ ȝeþuhton:.

Beth-el called.
The chief blithe of mood
and his brother's son
journeyed forth over
populous lands,
from the east with *their* possessions,
pious men,
over wall-steep mountains,
and chose them there *a* home,
where to them with beauty bright
the fields appeared.

XXVI.

Abraham þa.
oðere siðe.
si beð worhte.
he þær wórdum ȝod.
torhtum ciȝde.
tiber onsæȝde.
hiȝ líf-frean.
him þæȝ[a] leán aȝeaf.
nalles hneaplice.
þurh hiȝ hand metend.
on þam ȝleð-stýle.
ȝum cýstum til.
ðær þæs-borga.
þraȝe siððan.
rícum wunode.
ȝ wilna breac.
beorn mid brýde.
oð þ broh-þrea.
cananea geard.
cynne ȝetenȝe.
hunȝer se heardra.
hám sittendum.

XXVI.

Abram then
a second time
an altar wrought:
he there God with words
fervent called,
an offering dedicated
to his life's Lord.
He there gave him *a* gift,
not sparingly,
through his hand meting *it*
on the ember-place,
the man in wealth abounding.
There *the* bold leader
a while after
lived in *those* dwellings,
and *his* desires enjoyed,
the chieftain with *his* bride,
until that dire calamity
was to *the* Canaanites'
kin grievous;
the hard hunger,
to *the* home-sitting

[a] For þæȝ I suspect we should read þæs.

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pæl-ɣɲum peɲum.
hım þa píſ-hýðıɣ.
abɲaham ɣepáċ.
on eɣýpċe.
ðɲihtne ɣecóɲen.
ðɲohtað ſécan[a].
ſleah pæɲſæſt peán.
pæſ þ píte to ſtɲanɣ.
abɲaham maðelode.
ɣeſeah eɣýpta.
hoɲn-ſele hpíte.
ϧ hea-býɲıɣ.
beoɲhte blícan.
onɣan þa hıſ bɲýð ſɲea.
píſ-hýðıɣ peɲ.
póɲðum læɲan.
ſıððan eɣýpte.
eaɣum moton.
on þínne plite plıtan.
plance monıɣe.
þonne æðelınɣa.
eoɲlaſ pénað.
mæɣ ælſ-ſcıeno.
þ þu mín ſıe.
beoɲhte ɣebeðda.
þe pile beoɲna ſum.
hım ɣeáɣnıan.
ıc me on-aɣen[b] mæɣ.
þ me pɲaðɲa ſum. [89]
pæpneſ ecɣe.
ſoɲ ſɲeonð-mýnde[c].

men fatally stern.
Then *the* wise-heedy
Abram departed,
in Egypt,
the chosen of *the* Lord,
to seek *a* sojourn:
the righteous fled from calamity,
the infliction was too strong.
Abram spake—
he saw *the* Egyptians'
white turreted habitations
and metropolis
brightly glitter.
Began then his bride *the* chief,
the wisely cautious man,
by words to teach:—
'Since *the* Egyptians,
with *their* eyes, may
on thy beauty gaze,
many proud *ones*;
when of men
the earls ween,
woman of elfin beauty!
that thou art my
bright consort,
thee will some chieftain
for himself possess:
I for myself may fear
that me some enemy,
with weapon's edge,
through hostile mind,

[a] This phrase occurs also in the poem of the Phœnix: ϧ hı ſeoɲ þonan. ın þaſ ðeað-ðene. ðɲohtað ſohtoɲ. Exeter MS. fol. 61 *b*.

[b] For on-aɣen I suspect we should read on-eɣan.

[c] I have translated as if ſeonð-mýnde had stood in the text, which seems to be the true reading, though the other may perhaps be justified, and rendered, *through amorous mind*.

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ꝼeoꝑe beneoꝺe.
ꝼaga þu ꝼaꝑꝑa.
þ þu ꝼie ꝼꝛeoꝼꝺoꝑ mín.
líceꝼ mæge.
þonne þe leoþ-peꝑaꝼ.
ꝼꝛembe ꝼꝛicgen.
hꝛæꝺ ꝼie ꝼꝛeonþ-luꝼu.
ellðeoþiggna.
úncep ꝺpega.
ꝼeoꝑꝑen cumenꝑa.
þu him ꝼæꝼꝺe hél.
ꝼóðan ꝼꝑáece.
ꝼꝑa þu mínum ꝼcealꝺ.
ꝼeoꝑe gebeoꝑgan.
giꝼ me ꝼꝛeoðo ðꝑihten.
on poꝑulþ-ꝑíce.
paldenþ uꝑꝼep.
án ælmihtig.
ꝼꝑa he ǽp ðýde.
lengꝑan líꝼeꝼ.
pe uꝼ þaꝼ lade ꝼceóp.
þ pe on egiptum.
áꝑe ꝼceolde.
ꝼꝛemena ꝼꝛiclan.
ꝛ uꝼ ꝼꝛemu ꝼécan.
þa com ellen-ꝑóꝼ.
eoꝑl ꝼiðian.
abꝑaham miþ æhtum.
on egýpte.
þæp him ꝼolc-peꝑaꝼ.
ꝼꝛembe pæꝑon.
pine úncuðe.
póꝑþum ꝼpꝑæcon.
ymb þæꝼ pífeꝼ plite.
plonce monige.

of life deprive.
Say thou, Sarah,
that thou art my sister,
my body's kin:
when thee *the* men of *the* country,
the strangers, ask,
what may be *the* friendly love[a]
of *the* foreigners,
of us two
come from afar;
do thou from them strictly hide
true speech,
so thou shalt my
life secure,
if *the* kind Lord to me,
in *the* world's kingdom,
our Ruler,
the Almighty, grant,
as he erst did,
longer life,
who hath shaped this way for us,
that, among *the* Egyptians, we
might, with honour,
desire benefits,
and to us seek advantages.'
Then came *the* bold
earl journeying,
Abram with *his* stores,
into Egypt,
where to him *the* people
were strangers,
unknown men.
Spake with words,
about the woman's beauty,
many proud *ones*,

[a] That is, *of what nature the connexion may be.*

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ðuzeðum bealle. of virtues void:
him ðryhtlicu mæg. to them a noble damsel,
onplite[a] modgum. in mien to *the* proud
mænegum ðuhte. many *she* seemed,
cynincgef þegnum. to *the* king's thanes:
hie þ cuð dydon. they that made known
heofna folc-frean. to their nation's lord,
ȝ fægerfro lyt[b]. and yet fairer
for æðelinge. before the prince
idese funnon. the woman represented;
ác hie farran. for they Sarah's
friðor micle. much more
fynfumne plite. winsome beauty
fódum hefeðon. praised with *their* words,
oð þ he læðan heht. until that he bade lead
leoflic fif to. *the* lovely woman to
his selfes sele. his own palace:
fincef brytta. *the* dispenser of treasure,
æðelinga helm. protector of men,
heht abrahame. bade *them* Abram
ðuguðum ftepan. exalt with honours.
hpæðere ðryhten pearð. Yet *the* Lord was,
frea faraone. *the* Supreme, towards Pharaoh
fah ȝ yrre. hostile and angry,
for wif-mynne. for woman-love
þæf frafe onȝealð. *he* therefore dearly paid,
heaðe miþ hirum. hardly, with *his* household,
hæftealdra fyn. his unlicensed joy[c].
onȝæt hpæðere. Yet understood
ȝumena aldor. *the* chief of men

[a] MS. and Junius, on plite.

[b] The word lyt signifies, according to Lye, *vultus:* he thus renders the passage, ȝ fægerfro lyt idese funnon, *pulchriorem vultum fœminæ sole.* But I have no doubt that for lyt we ought to read ȝyt, and that funnon is the pret. pl. of some verb unrecorded in A. S., probably cognate with the Islandic sanna, *comprobare, demonstrare, verum prædicare (aliquid), confirmare.*

[c] Literally, *his joy of bachelors.*

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hpæt him palðenð þræc.		what *the* Lord avenged on him,
þite-þpingum.		with whips of punishment,
heht him abrahaam tó.	[90]	commanded to him Abram[a],
egeþum geðreadne.		with fears tormented,
brego egipto.		*the* lord of Egypt,
⁊ hiþ bryð ageaf.		and gave his bride,
pif to gepealde.		*his* wife, into his power:
heht him pine ceoran.		bade *him* choose him *for* friends
ellor æðelingaf.		men elsewhere,
oðre ðugeðe.	10	other allies.
abeáð þa þeod-cyning.		Bade then *the* great king
þegnum þínum.		his thanes,
ombiht-þcealcum.		*his* official servants,
þ hie hine árlice.		that they him honourably,
ealleþ onþunone.		quite uninjured,
eft gebrohten.		again should bring
of þære þolc-þceare.		from that tribe of people,
þ he on þriðe pære.		that he might be in peace.
ða abraham.		Then Abram
æhte lædde.	20	*his* possessions led
of egýpta.		from *the* Egyptians'
eðel-meare.		land-frontier;
hie ellen-róre.		they renowned *men*
iðeþe feredon.		conveyed *the* woman,
bryð ⁊ begaf.		*the* bride and *her* bracelets,
þ hie tó bethlem.		*till* that they to Beth-el,
on cuðe pic.		into *their* known habitation,
ceapaf læddon.		led *their* stores,
eadge eorð-pelan.		rich in worldly wealth,
oðre þriðe.	30	*a* second time,
pif ⁊ pillan[b].		*their* women gladly,
⁊ heora porulð-gerthreón.		and their worldly treasure.
ongunnon him þa býtlan.		Began them then to build

[a] That is, Abram was with fears tormented.

[b] For ⁊ pillan we ought probably to read on pillan, *willingly, gladly;* unless pillan be synonymous with, or an error for, pylna, *handmaidens, bondwomen.*

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ȝ heoɲa buɲh ɲæȝɲan. and rear their town,
ȝ ȝele ȝettan. and habitation settle,
ȝalo nɪɒɪan. *their* halls renew.
The men in *the* plain
an altar placed,
near that which Abram
had earlier reared
to his Lord,
when from *the* west *he* came.
There the blessed *man* again
the Lord eternal's,
anew with voice,
name praised;
the virtuous-minded man
an offering sacrificed
to *the* Lord of angels,
fervently thanked
the bright Source of life
for *his* comforts and riches.

XXVII.

XXVII.

Dwelt in those habitations,
had fulfilment of *their* wishes,
Abram and Lot,
enjoyed happiness,
till that they in the land
might not together longer
prosperity enjoy,
and there both their
possessions have;
but must *the* upright,
the chieftains, therefore,
more distant seek
a settlement elsewhere.
Oft were injuries,
of those righteous men

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þeɲeþum ȝemæne.		common to *the* bands,
heaɲþum[a] heaɲm-pleȝa.		to *the* herdsmen strife.
þa ɾe halȝa onȝan.		Then began the holy man,
áɲa ȝemýnþiȝ.		of *his* possessions mindful,
abɲaham ɾþɲécan.		Abram *to* speak
fæȝɲe to loþe.		fairly to Lot:—
ic eom fæðeɲa þín.		'I am thy father's brother,
ɾib-ȝebýnþum.	[91]	by kindred birth,
þu mín ɾuhteɲȝa.		thou my brother's son;
né ɾceolon unc betweonan.	10	between us two shall not
teonan peaxan.		injury wax,
þɲoht þɲiðian.		strife prosper,
ne þ pille ȝoð.		nor will that God permit,
ác pit ɾýnt ȝemaȝaɾ.		for we are kinsmen;
unc ȝemæne ne ɾceal.		to us shall not be common
elleɾ apiht.		aught else,
nýmþe eall tela.		save all good,
luɾu lanȝɾumu.		lasting love.
nu þu loth ȝeþenc.		Now thou, Lot, bethink *thee*,
þ unc móðiȝe.	20	that bold ones
ýmb meaɲce ɲittað.		dwell round *our* limit,
þeoda þɲýmfæɾte.		famous nations,
þeȝnum ȝ ȝeɾiðdum.		with vassals and allies,
ɾolc cananea.		*the* folk of Canaan,
ȝ feɲetia.		and *the* Perizzites[b],
ɲóɾum ɲincum.		renowned warriors:
ne pillað ɲúmoɲ unc.		*they* will not further grant us
lanb ɲiht heoɲa.		their land-right;
ɾoɲðon pit læban ɾculon.		therefore must we lead *forth*,
teon pit[c] oɾ þiɾɾe ɾtope.	30	from this place withdraw,
ȝ unc ɾtaðol-panȝaɾ.		and for us fixed lands

[a] I have rendered heaɲþum by *herdsmen*, as it appears to be the same as hýɲþum: "And there was a strife between the herdsmen of Abraham's cattle and the herdsmen of Lot's cattle." Gen. xiii. 7.

[b] "And the Canaanite and the Perizzite dwelled then in the land." Gen. xiii. 7.

[c] pit seems to be here used redundantly.

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ɲúmoꝛ ꝛécan.
ic ɲǽð ꝛpɲece.
beaꝛn aꝛoneꝛ.
beᵹɲa unceꝛɲ.
ꝛóðne ꝛecᵹe.
ic þe ꝛelꝼeꝛ ðóm.
líꝼe leoꝛa.
leoꝛɲna þe ꝛeolꝼa.
ꝛ ᵹeþanc-meꝳa.
þíne móðe.
on hꝛilce healꝼe.
þu ꝛille hꝛýꝛꝼꝳ ðón.
cýꝛɲan miþ ceape.
nu ic þe cýꝛꝳ abeáð.
him þa loꝳh ᵹepáꝳ.
lanð ꝛceapiᵹan.
be ioꝛðane.
ᵹɲene eoꝛðan.
ꝛeo pæꝛ pæꝳɲum peahꝳ.
ꝛ pæꝛꝳmum þeahꝳ.
laᵹo-ꝛꝳɲeamum leohꝳ.
ꝛ ᵹelíc ᵹoðeꝛ.
neoꝛxna panᵹe.
on[a] þ neꝛᵹenð ᵹoð.
ꝼoꝛ peꝛa ꝛýnnum.
þýlme ᵹeꝛealðe.
ꝛoðoman ꝛ ᵹomoꝛɲan.
ꝛpeaꝛꝳan líᵹe.
him þa eaꝛð ᵹeceaꝛ.
ꝛ eðel-ꝛeꝳl.
ꝛunu aꝛoneꝛ.
on ꝛoðoma býꝛiᵹ.
* * *

more widely seek.
I counsel speak,
child of Haran!
for both of us,
true *counsel* say:
I its decision to thee
leave, *my* friend;
inform thyself,
and deliberate
in thy mind,
on which side
thou wilt depart,
turn with *thy* cattle;
now I have offered thee *thy* choice.'
Lot then departed,
the land to view
by Jordan,
the green earth,
which was with waters moistened,
and with fruits decked,
washed with liquid streams,
and like God's
paradise,
till that *our* Preserver God,
for men's sins,
gave to *the* fire
Sodom and Gomorrah,
to *the* swart flame.
Chose him then *a* dwelling,
and *a* land-settlement,
the son of Haran,
in Sodom city,
* * *

[a] For on we should certainly read oð, which is necessary both to the sense and the construction, and is corroborated by Gen. xiii. 10. "*Before* the Lord destroyed Sodom and Gomorrah."

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æhte ſíne. his possessions,
beaȝaſ ſnom bethlem. bracelets from Beth-el,
ȝ botl-ȝeſtſneón. and household treasures,
pelan punden ȝolb. wealth, twisted gold.
punobe ſíððan. *He* dwelt afterwards
be ıoſbane. by Jordan
ȝeaſa mænezo. many years,
þæſ ſolc-ſtebe. where *the* towns[a]
fæȝne pæſon. were fair,
men áſleaſe. *the* men of honour void,
metobe láðe. hateful to *their* Creator.
pæſon ſodomiſc cynn. *The* Sodomitish race were
ſynnum þriſte. bold in sins,
ðæðum ȝebpolene. in deeds perverse;
ðnuȝon heoſa ſelfſa. *they* committed of themselves
écne únræd. continual depravity.
æfne ne polde. Would not ever
þam leob-þeapum. [92] those public manners
loth[b] onfón. Lot adopt;
ác he þæne mæȝðe. but he of that people
mon-ſíſan fleah. fled *the* sinful ways,
þeah þe he on þam lande. (though he in the land
liſian ſceolde. must live,)
facen ȝ fynene. *their* fraud and crimes,
ȝ híne fæȝne heold. and held him fair,
þeapfæſt ȝ ȝeþyldiȝ. in morals firm and patient,
on þam þeoðſcipe. in that nation,
emne þon ȝelícoſt. even most like as
láſa ȝemynðiȝ. (of precepts mindful)
þe he ne cuðe. that he knew not
hpæt þa cynn ðýdon. what those people did.
abſaham punobe. Abram continued
eðel-eaſðum. in *the* native dwellings
cananéa foſð. of *the* Canaanites still:
hine cyninȝ enȝla. him *the* King of angels,

[a] Literally, *the folksteads.*

[b] MS. and Junius leoht.

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metoð mon-cynnes.		Creator of mankind,
mundbyrde heold.		in *his* protection held,
wilna wæstmum.		in *the* fruits of *his* wishes,
⁊ woruld-ðuge ðum.		and worldly goods,
luſum ⁊ liſſum.		in love and favours;
ſonþon his lóf ſecgað.		wherefore his praise say,
wíde under wolcnum.		wide under *the* skies,
wera cneoriſſe.		*the* families of men,
ſull-wona bearn.		*children of the baptized.*
he ſwean hýrde.	10	He *the* Lord obeyed
estum on eðle.		gratefully in *the* land,
ðenden he eardes bneac.		while he *the* earth enjoyed
halig ⁊ hige-ſróð.		holy and wise of mind.
næſre hleor-lora[a].		Never .....
æt edwihtan.		.....
æſre weorðeð.		shall ever be
ſeorh-bénendra.		for *those* bearing life
ſorht ⁊ ácol.		afraid and trembling.
mon ſor metode.		Man before *his* Creator
* * *		
* * *		
* * *		
þe him æftes á.	20	who to him ever after,
* * *		
* * *		
* * *		
* * *		
* * *		
þurh gemynda ſpeð.		by dint of meditation,
móde[b] ⁊ dædum.		in mind and deeds,
wórde ⁊ gewitte.		word and wit,

[a] According to Lye, hleor-lora signifies *hominum jactura;* while Manning (in Suppl.) renders it *homo discens, discipulus.* The whole passage, to the end of the canto, is extremely obscure, some lines being wanting, as is evident from the defective alliteration.

[b] MS. and Junius mód.

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ſíſe ſance.	wise thoughts,
oð hiſ ealdoſ-ſeðál.	until his divorce from life
oleccan ſile:.	will serve.

XXVIII.

XXVIII.

Ða ic aldoſ ſeſſnæſn.	Then heard I that *the* prince
elamitaſnna.	of *the* Elamites,
ſſnómne ſolc-toſan.	*the* bold folk-leader,
ſýſſð ſebeoðan.	*an* army raised,
óſlahomaſ.	Chedorlaomer:
him ambſiaſel.	to him Amraphel
oſ ſennaſ.	of Shinar,
ſíðe poſulðe[a].	widely in *the* world,
* * *	
* * *	
ſóſ on ſultum.	marched in succour.
ſeſitton hie ſeoſeſ ða.	They four then departed,
ðeoð-cýningaſ.	kings of nations,
ðſýmme micle.	with *a* great multitude,
ſécan ſuð ðanon.	to seek south from thence
ſoðoman ⁊ ſomoſſan.	Sodom and Gomorrah.
ða pæſ ſuð-heſſum.	Then with hostile bands was,
be ioſðane.	by Jordan,
peſa eðel-land.	*the* people's natal land
síðe ſeond-ſenðeð.	wide overspread,
ſolðe ſeondum.	*the* soil with enemies.
ſceolðe ſoſht monig.	Must many *a* fearful
blac-hleoſ íðeſ.	pale-faced damsel
biſſenðe ſán.	trembling go
on ſſnemðeſ ſæðm.	into *a* stranger's embrace.
ſeollon peſſgenð.	Fell *the* defenders
bſýða ⁊ beaga.	of *their* brides and bracelets,
bennum ſeoce.	sick with wounds.

[a] The lines containing the names of the other two kings, Arioch and Tidal, have been inadvertently omitted by the copier of the MS. The sense of the line ſíðe ſoſulðe depends upon what should follow, but is now lost.

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hím þa tozeanef. [93] Against them then,
mid guð-þræce. with warlike force,
fíf fóran. marched five
folc-cýningaf. kings of nations,
fpeotum fuðon. with *their* bands from *the* south;
foldon fodome burh. *they* would Sodom city
þnaðum pefian. from foes defend.
þa pintra xii. These winters twelve
norðmonnum ær. before to *the* northmen
niede fceoldon. must needs
gombon gieldan. pay homage,
ȝ gafol fellan. and tribute give;
oð þ þa leode. till that those nations
leng ne woldon. no longer would
elamitaina. *the* Elamites'
aldor fpiðan. prince strengthen
folc-gefræonum. with *the* public treasures,
ác him fnom-fpicon. but *they* deserted him.
fóron þa tofomne. *They* then marched together,
fnancan[a] pæpon hlúde. *the* javelins were loud,
fnaðe pæl-hefigaf. wroth *the* bands of slaughter,
fang fe panna fuzel. the sad fowl sang
undep deoped-fceaftum. amid *the* dart-shafts,
deapig fe̊ðefa. dewy of feathers,
hpæf onpénan. the rush expecting.
hæleð ónetton. *The* warriors hastened
on mægen-cofðum. in powerful bodies,
módum þnýðge[b]. bold of mood,
oð þ folc-getrume. till that *the* hosts of nations
gefaren hæfdon. had come

[a] Lye, citing this place, explains fnancan by *Franci, Francones;* but fnanca is undoubtedly a missile weapon, as is evident from the passage in the "Death of Byrhtnoth"; þ pæf ceolan funu: þe þone fofman man. mid hif fnancan ofsceat. See "Anal. Angl. Sax." p. 123, line 27. and "Conybeare's Illustrations," p. xci. See also "Westenrieder Glossarium Ger. Lat." *voce* Francsica.

[b] The expression modum þnýðge is rendered by Lye *animis depressi*, which surely cannot be the author's meaning.—Perhaps we ought to read þnýfte.

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ſíð toſomne.		together from afar,
ſuðan ȝ noꝛðan.		from south and north,
helmum þeahte.		with helmets decked.
þæꝛ pæꝛ heaꝛð pleȝa.		There was hard play,
pæl-ȝaꝛa pꝛixl.		*an* interchange of deadly weapons,
pɪȝ-cýꝛm micel.		*a* great war-cry,
hlúð hilðe ſpéȝ.		*a* loud battle-crash.
handum bꝛuȝðon.		Drew with *their* hands
hæleð oꝑ ſcæðum.		*the* warriors from *their* sheaths
hꝛinȝ-mæleð ſpeoꝛð.	10	*the* ring-hilted sword,
ecȝum ðihtiȝ.		of edges doughty;
þæꝛ pæꝛ eaðfýnde[a].		there was found easily
eoꝛle oꝛleȝ-ceap.		death-work to *the* man
ſeðe æꝛ ne pæꝛ.		who ere was not
niðeꝛ ȝenihtſum.		with slaughter satiate.
noꝛð-men pæꝛon.		*The* northmen were
ſuð-folcum ſpice.		to *the* southfolk destructive.
púꝛðon ſóðom-paꝛe.		*The* inhabitants of Sodom were,
ȝ ȝomoꝛꝛe.		and of Gomorrah,
ȝoldeꝛ bꝛýttan.	20	*the* dispensers of gold,
æt þæm linð-cꝛóðan.		at *the* press of shields[b]
leoꝑum beðꝛoꝛene.		deprived of *their* beloved
ſýꝛð-ȝeſteallum.		martial comrades.
ȝepiton ꝑeoꝛh heoꝛa.		*They* retired, their lives
ſꝛam þam ſolc-ſtýðe.		(from the *battle*-place of nations)
ꝑleáme neꝛȝan.		by flight to save,
ſecȝum oꝑꝑleȝene.		smitten by *the* soldiers.
him on ſpaðe ꝑeollon.		Fell on their path
æðelinȝa beaꝛn.		*the* children of *the* people,
ecȝum oꝑþeȝðe.	20	by *the sword's* edge consumed,
pill-ȝeꝛɪðdaꝛ.		*their* voluntary comrades.

[a] The sense of this and the three following lines is obscure, and my translation, I fear, far from satisfactory.

[b] Literally, *at the linden crowd*, from the wood of the linden or lime-tree, of which the bucklers were made. See my translation of "Rask's Anglo-Saxon Grammar," p. xliii. note.

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hæfde pig-frigor.
elamitarna.
onbef fira.
peold pæl-ftope.
gepát feo pæpna laf.
fæftten récan.
fynd gold ftrudon.
áhuban þa mid herige.
hord-buph peoda.
fodoman ȝ gomorrhan.
þa fæl agealð.
mæfte ceaftra.
mægð friðedon. [94]
fæmnan ȝ pudupan.
fpeondum befiægene.
fprom hleop-ftóle.
hettend læddon.
út mid æhtum.
abrahamef mæg.
of fodoma býrig.
pe þ fod mægon.
feczan furður.
hpelc friðdan pearð.
æftef þæm gehnæfte.
here-pulfa frið.
þara þe læddon.
loth ȝ leoda gód.
fuð-monna finc.
frigore gulpon:

Had victory in *the* battle
of *the* Elamites
the ruler of *the* marshalled host,
held *the* battle-place.
Went the weapons' leavings
to seek *a* fastness.
The foes pillaged *the* gold,
then plundered with *their* band
the treasury of *the* men
of Sodom and Gomorrah.
At that time dearly paid
the great cities;
the virgins departed,
the damsels and widows,
of friends bereft,
from *their* asylum:
driving *they* brought
out, with *his* possessions,
Abram's kinsman,
from Sodom city.
We may that soothly
further say,
what was afterwards,
after *the* slaughter,
the march of *these* war-wolves,
of those who led *away*
Lot and *the* people's goods,
the southmen's treasure.
They in victory exulted.

XXVIIII.

Þim þa fecz hraðe.
gepát friðian.
án gára laf.
fe ða[a] guðe genæf.

XXVIIII.

Then *a* warrior hastily
went journeying,
one *a* leaving of *the* weapons,
who had been saved in battle,

[a] For ða it seems that we should read ðe in this place.

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abrahaam sécan.
se þ orlegpeorc.
þam ebrisscan.
eorle gecýðde.
sorsleʒen sriðe.
sodoma folc.
leoda duʒuðe.
ʒ lotheʒ siðð.
þa þ misit-spell.
abrahaam sæʒde.
speondum sínum.
béð him sultumeʒ.
sélfsæʒt hæleð.
sill-ʒeðoftan.
aneʒ ʒ manne.
eʒcol þridda.
cpæð þ him sære.
peorce on mode.
sorʒa sáfoʒt.
þ hiʒ suhtriʒa.
þeof-nýd þolode.
béð him þræc-stóle.
þa rincaʒ þæʒ.
ræð ahicʒan.
þ hiʒ hýlde-mæʒ.
áhred purde.
beorn mid bríde.
him þa broðor þrý.
æt sprǽce sæle.
speadum miclum.
hældon hýʒe-sorʒe.
headurum stórdum.
ellen-stóle.
ʒ abrahame.
treopa sealdon.
þ hie hiʒ torn mid hím.

Abram to seek,
who that fatal work
to the Hebrew
earl announced,
that were cruelly slaughtered
the folk of Sodom,
the flower of *the* nations,
and Lot's misfortune.
Then that tale of woe
Abram told
to his friends,
besought to him *their* aid,
the righteous man,
his confederates,
Aner and Mamre,
Eshcol third;
said that to him was
grief in mind,
of sorrows *the* most painful;
that his brother's son
was suffering servitude:
besought *those* daring *men* to him,
those warriors, for this
counsel devise,
that his dear kinsman
might be rescued,
the chieftain with *his* bride.
To him the brothers three,
at that deliberation,
with earnest zeal
healed *the* mental sorrow,
with bold words,
the renowned for valour;
and to Abram
gave *their* faith,
that they his anger with him

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ȝeþnæcon on þnaðum.
oððe on þæl ȝeallan.
þa ȝe halȝa hehꞇ.
hiȝ heoȝð-peȝoð.
þæpna onȝón.
he þæȝ piȝena ȝanð.
æȝc-beȝenðȝa.
xviii.
ȝ ccć. eac.
þeonðen[a] holðȝa.
þaȝa þe he piȝꞇe.
þ meahꞇe pel æȝhþylc.
on ȝýþð peȝan.
ȝealþe linðe[b].
him þa abȝaham ȝepáꞇ. [95]
ȝ þa eoȝlaȝ þȝý.
þe him ǽȝ ꞇȝeoþe ȝealðon.
mið heoȝa ȝolce-ȝeꞇȝume.
polðe hiȝ mæȝ huȝu loꞇh alýn-
oȝ láðȝcipe. [nan.
ȝincaȝ paȝon ȝóȝe.
ȝanðaȝ pæȝon.
ȝoȝð ȝȝómlice.
on ȝolð-peȝe.
hilðe pulȝaȝ.
heȝe-picum neh.
ȝeȝáȝen hæȝðon.
þa he hiȝ ȝȝum-ȝaȝan.
píȝhýðiȝ peȝ.
póȝðum ȝæȝðe.
þáneȝ aȝeȝa.
him pæȝ þeaȝȝ micel.
þ he on ꞇpa healȝe.

on *the* foes would wreak,
or in slaughter fall.
Then the holy man bade
his hearth-retainers
their weapons take:
he there warriors found,
bearers of *the* ashen *spear*,
eighteen
and three hundred eke,
to *their* lord faithful,
of whom he knew
that each could well
to battle bear
the fallow linden.
Abram then departed,
and the earls three, [given,
who ere to him *their* faith had
with their band of people;
he would at least his kinsman Lot
from calamity. [release
The warriors were renowned,
bore *their* shields
stoutly forth-
on *the* earth-way.
The war-wolves
near to *their* camp
had marched,
when he to his leaders,
the cautious man,
said in words,
Terah's son,
that to him was great need
that he, on two sides,

[a] Thus in MS., but apparently an error for þeoðne, as the word does not seem to occur elsewhere.

[b] In Beowulf we have ȝeolȝe linð, p. 194. line 17.

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ȝrimme ȝuð-ȝemót. *the* grim war-mote
ȝýrtum eorðon. should to *the* strangers show,
heaṙone hanð-plegan. *the* hard hand-play:
cpæð þ him se halga. said that him the holy
éce ðrihten. Lord eternal
eað mihte. might easily,
æt þam sspene niðe. at the strife of spears,
sspeðe lænan. with success reward.
Þa ic neðan ȝefrægn. When, as I have heard, to sleep,
unðer niht-scuan. under *the* shade of night,
hæleð tohilde. *the* warrior bowed,
hlýn speard on sscum. was in *the* camp *the* din
scýlda ȝ sceafta. of shields and shafts,
sceotendra sýll. *the* fall of archers,
ȝuð-slána ȝeȝrind. whizzing of war-darts:
ȝripon únsæȝne. griped unsoftly
unðer sceat-þeum. among *the* shooters
scearpe ȝaras. *the* sharp arrows,
ȝ seonða seorh. and *the* lives of the foes
seollon ðicce. fell thickly,
þær hlihende. where laughing
húðe segnedon. *they* had borne *the* spoil,
seccas ȝ ȝeriððas. warriors and allies.
sigor eft ahpearf. Victory turned again
of norð-monna. from *the* northmen's
nið-geteone. hostile malice,
æsc-tír spena. *the* spear-glory of *the* men:—
abraham sealde. Abram gave
siȝ to wedde. war in ransom,
nalles punden ȝold. not twisted gold,
for his brodor sunu. for his brother's son.
sloh ȝ sýlde. Struck and felled
seond on sitte[a]. *the* enemy in fight:

[a] Lye renders this line *exultans in cantilena*. I suspect sitte to be an error for seohte, or rather sýhte, and have translated accordingly.

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him on fultum gnáp. in *his* support crushed
heofon-ríces feaþo. *the* Guardian of heaven's kingdom
hegnaþ þuþon. *those* bands, were
feoþeþ on fleame. in flight four
folc-cýninga. kings of nations,
leoþe þæþþan. leaders of people:
him on laste stóþ. on *their* footsteps stood
hihtlic heoþð-peoþ. *the* exulting vassalage,
ȝ hæleð lagon. and *the* warriors lay,
on spaðe sæton. sate, on *the* way,
þa þe soboma. those that Sodom
ȝ ȝomoþþa. and Gomorrah
golde beneótan. had of gold bereft,
begstþuþon stíg-pitum[a]. *they* strewed on *the* path-ways.
him þ stiðe gealð. Them that sternly paid
fæðera lotheg. *the* uncle of Lot:
fleonde[b] ..... fleeing [were]
elamitaþna. *the* Elamites'
aldoþ-ðuguðe. chief nobles,
ðóme bedþofene. of power bereft,
oð þ hie domasco. [96] till that they from Damascus
únfeoh fæþon. were not far.
ȝefáh him abraham þa. Abram then went
on þa síg-þóðe. on the war-road,
siðegtþoð seón. *the* retreat to see
láðþa monna. of *the* hostile men.
loth fæg áhnebeð. Lot was rescued,
eorl mid æhtum. *the* earl with *his* possessions,
idega hwuffon. *the* females returned,
síf on sillan. *the* women willingly;
síðe segapon. saw wide *around*
fneofna feoh-banan. *the* murderers of *the* people[c]

[a] The signification of stíg-pitum seems very doubtful; perhaps we should read stíg-picum, meaning *towns or villages on the road.*

[b] The word fæþon seems to be wanting in this place.

[c] Literally, *of the free.*

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ƿuɀlaƿ ƿlitan.		*the* birds tearing,
on ecɀ-pale.		amid *the* slaughter of swords.
abɲaham ƿeɲebe.		Abram conveyed
ƿuð-monna eƿt.		back *the* south-men's
ƿinc ϳ bɲýba.		treasure and brides,
æðelmɀa beaɲn.		*the* children of *the* people,
oð leniop[a] mæɀeð.		*unto* the territory of * * *,
heoɲa maɀum.		to their kindred.
næƿɲe mon ealɲa.		Never any one of all
liƿiɀenbɲa hép.	10	living here,
lýtle peɲebe.		with a small band,
þon puɲðlicoɲ.		on *a* worthier than *that*
piɀ-ɲið áteah.		warlike expedition marched,
þaɲa þe pið ƿƿa miclum.		of those who against so great
mæɀne ɀeɲæɾbe ;.	[97]	*a* power rushed.

XXX.

XXX.

Þa pæƿ ƿuð þanon.		Then was, south from thence,
ƿobома ƿolc.		the people of Sodom
ɀuð-ƿpell peɀan[b].		awaiting tidings of *the* battle,—
hpelc ɀɲómɲa peaɲð.		how was *the* fierce
ƿeonba ƿɲom-láb.	20	enemies' retreat?
ɀepáƈ him ƿɲea leóba.		*The* lord of *the* people went,
eoɲlum beboɲen.		of *his* men bereft,
abɲaham ƿécan.		to seek Abram,
ƿɲeonba ƿeaƿceaƿƈ[c].		destitute of friends;
him ƿeɲebe mib.		with him went
ƿolomia.		Salem's
ƿincef hýɲbe.		treasure's guardian,
þ pæƿ ƿe mæɲa.		that was the great
melchiƿebec.		Melchizedek,
leoba biƿceop.	30	*the* people's bishop,
ƿe mib lácum com.		who came with gifts,

[a] Evidently an error of the scribe, perhaps for ɀomoɲɲa.

[b] My interpretation of peɀan is purely conjectural.

[c] This line is in apposition to line 22.

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ƿýŋð-ŋinca ƒŋuman.		*the* chief of martial leaders
ƿæzŋe zŋétan.		fair to greet,
abŋaham ánlice.		Abram, honourably;
ȝ him onƒette.		and on him set
zobeƒ bletƒunze.		God's blessing,
ȝ ƒƿa zýðbode.		and thus sang:—
pæŋ ðu zepuŋðod.		'Be thou honoured
on peŋa ŋíme.		in *the* number of men,
ƒoŋ þæƒ eazum.		before *the* eyes of him
þe ðe æƒca tíŋ.	10	who to thee glory of spears,
æt zuðe ƒoŋzeaƒ.		at battle, gave;
þ iƒ zob ƒelƒa.		that is, God himself,
ƒeðe hettenbŋa.		who *the* pursuing
heŋza þŋýmmaƒ.		armies' bands
on zepealb zebŋæc.		brake in *his* power,
ȝ þe pæpnum læt.		and thee with weapons let
ŋanc-ƒtŋæte ƒoŋð.		*a* way forth through *the* proud
ŋúme ƿýŋċan.		widely work,
huðe áŋnebban.		rescue *the* spoil,
ȝ hæleð ƿýllan.	20	and *the* warriors fell.
on ƒƿaðe ƒæton.		On *the* way *they* sate;
ne meahton ŋið-peŋob.		*the* marching host might not
zuðe ƒpopan.		in battle thrive,
ác hie zob ƿlýmbe[a].		but them God routed,
ƒe ðe æt-ƒeohtan.		(who to fight
mib ƒŋum-zaŋum.		with *the* patriarchs,
ŋið oƒeŋmæzneƒ.		against superior force's
ezƒan ƒceolbe.		terror is said,
hanbum ƒínum.		with his hands,)
ȝ haleȝu tŋeoƿ.	30	and the holy covenant,
ƒeo þu ŋið ŋoboŋa peaŋð.		which thou with heaven's Ruler
ŋihte healbeƒt.		rightly holdest.'

[a] The order of this and the six following lines seems to be; *but them God (and the holy covenant) routed, who with his hands is said to fight with the patriarchs, against the terror of superior force.* Sceolbe here seems to have the force which the same verb has in modern German, viz. *is said, is understood.*

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hım þa ꝛe beoꝛn.
bleꞇꝛunga lean.
þuꝛh hanð aga.
ꝛ þæꝛ heꝛe-ꞇeameꝛ.
alleꝛ ꞇeoðan ꝛceaꞇ.
abꝛaham ꝛealðe.
gobeꝛ biꝛceope.
þa ꝛpꝛæc guð-cyning.
ꝛoðoma alboꝛ.
ꝛecgum beꝛýlleð[a].
ꞇo abꝛahame.
hım pæꝛ áꝛa þeaꝛꝛ.
ꝛoꝛgiꝛ me mennen.
mínꝛa leoða.
þe þu áhꝛeðdeꝛꞇ.
heꝛgeꝛ cꝛæꝛꞇum.
peꝛa pæl-clommum.
haꝛa þe punden gold.
þ æꝛ ágen pæꝛ.
uꝛꝛum ꝛolce. [98]
ꝛeoh ꝛ ꝛꝛæꞇpa.
læꞇ me ꝛꝛeo læðan.
eꝛꞇ on eðel.
æðelinga beaꝛn.
on péꝛꞇe píc.
píꝛ ꝛ cnihꞇaꝛ.
eaꝛme pýðepan.
eaꝛoꝛan ꝛýnðon ðeaðe.
ꝛolc-geꝛɪðaꝛ.
nýmðe ꝛea áne.
þe me miþ ꝛceolðon.
meaꝛce healðan.
hım þa abꝛaham.
anðꝛꝛaꝛoðe.

Him then the prince
the gift of *his* blessings
gave, through *his* hand,
and of *the* martial spoil,
throughout, *a* tenth portion
on Abram bestowed,
God's bishop.
Then spake *the* warlike king,
the prince of Sodom,
of *his* warriors bereft,
to Abram;
to him was need of wealth:—
'Give me *the* damsels
of my people,
whom thou hast rescued,
through power of *thy* band,
from *those* men's fatal bonds;
have to thee *the* twisted gold,
that erst belonging was
to our folk,
the wealth and ornaments:
let me lead *them* free,
back into *their* country,
my people's children,
into *their* wasted dwelling-place,
the women and *the* youths,
the poor widows;
their sons are dead,
nobles of *the* country,
save *a* few only,
who with me must
the frontier guard.'
Him then Abram
answered

[a] This participle appears to be synonymous with beꝛlægen, signifying *bereft (of friends, through their being slain or felled)*.

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æbꝛe ꝑoꝛ eoꝛlum. forthwith before *the* people:
elne ȝepuꝛðoð. honoured for valour,
ðóme ⁊ ꝛɪȝoꝛe. power and victory;
ðꝛihtlice ꝛꝑꝛæc. lordly *he* spake:—
ɪc þe ȝehaꝛe. 'I vow to thee,
hæleða palðenð. lord of men,
ꝑoꝛ þam halȝan. before the Holy,
þe heoꝛðna ɪꝛ. that is of heaven
þɪꝛꝛe eoꝛðan. *and* of this earth
ágenð ꝑꝛea. *the* owning Lord,
póꝛðum mínum. with *my* words,—
níꝛ ꝓoꝛuld-ꝑeoh þe ɪc me ágan þɪlle. there is no worldly pelf, that I will for myself possess,
ꝛceaꝛ ne ꝛcɪllmȝ. scot nor shilling,
þæꝛ ɪc onꝛceoꝛenðum. for that I from *the* assailants,
þeoðen mæꝑa. great lord!
þíneꝛ ahꝑeðde. rescued thee,
æðelinȝa helm. chief of men!
þý læꝛ þu eꝛꝛ cꝛeðe. lest thou shouldest say hereafter,
þ ɪc puꝑðe. that I became
þɪll-ȝeꝛꝛeallum. with *my* comrades
eaðɪȝ ón eoꝛðan. rich on earth,
æꝑ-ȝeꝛꝛꝑeonum[a]. with *the* treasures
ꝛoðoma ꝑíce. of Sodom's realm;
* * * [spoil,
ác þu moꝛꝛ heonon huðe læðan. but thou hence mayest lead *the*
þe ɪc þe æꝛ hilðe ȝeꝛlóh. which I for thee have won in battle,
ealle buꝛon ðæle. all, save *the* part
þɪꝛꝛa ðꝛihꝛ-peꝑa. of these chieftains,
aneꝑeꝛ ⁊ mampeꝛ. Aner and Mamre,
⁊ eꝛcoleꝛ. and Eshcol:
nelle íc þa ꝑincaꝛ. I will not those warriors
ꝑihꝛe benæman. of *their* right deprive;

[a] Literally, *with the brass* (i. e. *money*) *treasures*. In the following line, ꝑíce seems to be an error for ꝑícer. The line in alliteration with ꝛoðoma ꝑíce is wanting.

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ác hie me full-eodon.
æt æfc-þræce.
fuhton þe æftep fnofre.
gepit þu fepian nú.
hám hýfteð gold.
ȝ healf-mæȝeð[a].
leoda ideȝa.
þu þe laðra ne þearft.
hæleða hild-þræce.
hpíle onfittan.
norð-manna píȝ.
eácne fuglaf.
unbep beorh-hleoþum.
blódiȝ fittað.
þeod-hepȝa pæl.
þicce ȝefýlleð.
ȝepát him þa fe healdend.
hám fiðian.
mid þý hepe-teame.
þe him fe halȝa forȝeaf.
ebréa leod.
ámna ȝemýndiȝ.
ða ȝén abrahame.
eorðe felfa.
heofona heah-cýninȝ.
haliȝe fprǽce.
tfýmede til-modiȝne.
ȝ hím tó neorðode. [99]
méda fýndon micla[b] þína.
ne læt þu þe þín móð afealcan.
pæfpæft fillan mínef.
ne þearft þu þe piht onðrǽdan.
þenden þu míne láre læftef.

for they well aided me,
at *the* brunt of ashen spears,
fought for thy benefit.
Depart thou now conveying
home *the* fretted gold,
and beloved damsels,
women of *the* nations, [self,
thou for enemies' needest not thy-
for *those* men's martial violence,
a while disquiet,
the northmen's war.
The teeming fowls,
among *the* mountain-heights,
sit bloody,
with *the* slaughter of *those* bands
thickly filled.'
Departed then the prince
home to journey,
with the martial spoil,
which to him gave the holy
Hebrews' lord,
mindful of benefits.
Then again to Abram
appeared himself,
the heavens' high King;
with holy speech
comforted *the* meek of mind,
and to him spake:—
'Thy rewards are great,
let not thou thy mind depress thee;
observant of my will,
thou needest not fear aught,
while thou my precepts executest;

[a] A similar compound with the word healf, viz. healf-gebedda, occurs in Beowulf, p. 7, line 21.

[b] Both micla and þína seem to be errors for micle and þíne.

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ác ic þe lifigendne hefi.
fri∂ peana gehpam.
pfieo ⁊ fcylde.
folmum minum.
ne þearft þu forhte feran.

for I thee living here,
against every ill
will cover and shield,
with my hands:
thou needest not be fearful.'

XXXI.

Abraham þá.
andfpafode.
dæd-fród dryhtne finum.
fnægn hine dæg-fíme fnód.
hpæt gifeft þu me.
gafta faldend.
fneo-manna to fnorfne.
nu ic þur feafceaft eom.
ne þearf ic yfre-ftól.
eafopan bytlian.
ænegum minna.
ác me æftefi fculon.
míne populd-magaf.
pelan brytt1an.
ne fealdeft þu me funu.
fórdon mec fórg dreceð.
on feran fpri∂e.
ic fylf ne mæg.
fæd áhycgan.
gæð gefréfa mín.
fægen fneo-beafnum.
fæfte myntefi in gefancum.
þ me æftefi fie eafopan fíne.
yfre-peafdaf.
gefeoð þ me of dryde.
beafn ne pócon.
him þa æ∂ne god.
andfpafode.
næfne gefréfan.

for I thee living here,
against every ill
will cover and shield,
with my hands:
thou needest not be fearful.'

XXXI.

Abram then
answered,
the deed-famed, his Lord;
him asked *the* stricken in days:—
'What givest thou me,
Ruler of spirits,
for men's comfort,
now I am thus desolate?
I need not *an* hereditary seat
build for any
sons of mine;
but after me shall
my worldly connexions
my wealth enjoy.
Thou hast not given me *a* son,
therefore me sorrow vexeth
sorely in mind;
I may not myself
counsel devise.
My steward goeth
elate with children,
firmly in thought imagineth,
that after me his sons shall be
the heirs:
he seeth that by *my* wife to me
children are not born.'
Him then forthwith God
answered:—
'Never of *the* steward

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ɲæðað þíne.	shall *the* sons
eaɾoɲa[a] ýɲɾe.	govern thy heritage;
ác þín ágen beaɲn.	but thine own child
ɾɲætɾa healðeð.	shall rule *thy* treasures,
þonne þín ɾlæɾc liɡeð.	when thy flesh lieth.
ɾceapa heoɾon.	Behold *the* heaven;
hýɲɾte ɡeɲím.	tell *its* ornaments,
ɲoðoɲeɾ tunɡel.	*the* stars of *the* firmament,
þa nú ɲúme heoɲa.	which now largely their
ɲulðoɲ-ɾæɾtne ɲlite.	glorious beauty,
ɲíðe ðælað.	widely deal,
oɾeɲ bɲáð bɲýmu.	over *the* broad ocean
beoɲhte ɾcínan.	brightly shine:
ɾɲilc bið mæɡ-buɲh.	such shall be *the* family
menigo þínɲe.	of thy people,
ɾolc-beaɲnum ɾɲome.	excellent in *its* children.
ne læt þu þín ɾeɲhð peɾan.	Let not thou thy soul be
ɾoɲɡum aɾæleð.	with sorrows bound;
ɡién þe ɾunu peoɲðeð.	yet to thee shall sons,
beaɲn oɾ bɲýðe.	children from *thy* wife,
þuɲh ɡebýɲð cumen.	come by birth,
ɾeðe æɾtɾeɲ bið.	who shall after be
ýɲɾeɾ hýɲðe.	guardians of *thy* heritage,
ɡóðe mæɾɲe.	good *and* great.
ne ɡeomɲa þu.	Be not thou sad;
ic eom ɾe palðenð.	I am the Powerful,
ɾe þe ɾoɲ ɲintɲa ɾela.	who thee, many winters since,
oɾ calðea.	from *the* Chaldeans'
ceaɾtɾe álæðde.	city led,
ɾeopeɲa ɾumne.	some four *of you*,
ɡehet þe ɾolc-ɾtede.	promised thee dwellings,
ɲíðe to ɡepealðe.	ample in possession;
ic þe pæɾɲe nú.	I thee now,
maɡo ebɲéa.	parent of *the* Hebrews!
míne ɾelle.	my covenant give,

[a] The construction requires eaɾoɲan.

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þ rceal rnom-cynne.		that shall with thy offspring
rolde þine.		*the* earth,
rid land manig.		many *a* spacious land,
geræted punian.		be peopled,
eorðan rceatar.		earth's regions,
oð eurratren.		unto *the* Euphrates,
⁊ rnom egyptra.		and from *the* Egyptians'
eðel-mearce.		country-limit,
rpa[a] mid nigar[b] tpa.		(which with two streams
nilur rceaðeð.	10	Nilus boundeth,)
⁊ ert pendeð[c] ræ.		and unto *the* Mediterranean sea,
pide rice.		spacious realms.
eall þ rculon ágan.		All that shall own
earonan þine.		thy sons,
þeod-landa gehpilc.		each country,
rpa þa þreo pætep.		which those three waters
rtreape rtán-bÿrig.		(lofty towns of stone)
rtreamum bepindað.		with *their* streams surround,
ramige rlóbar.		foamy floods,
rolc-mægða bÿht[d].	20	*the* boundary of nations.'
þa pær rarran.		Then was to Sarah
rár on móde.		pain in mind,
þ him abrahame.		that to them by Abram
ænig ne pearð.		was not any,
þurh gebedrcipe.		through marriage,
bearn gemæne.		child common,
rneolic to rrofre.	[101]	goodly, for comfort.
ongan þa ferhð-cearig.		*She* began then, anxious in soul,

[a] The word rpa is here, and at line 16, a relative, like the German so. Thus also Beowulf: plite-beorhtne panig. rpa pætep bebugeð. See Thorkelin's Edit. p. 10. 1. and Rask's Gr. p. 206.

[b] Junius has nigar, both here and in his transcript of Ælfric, MS. Bodl.

[c] For ert pendeð ræ, which seems void of an appropriate sense, I suspect we ought to read oð pendel ræ.

[d] According to the Suppl. to Lye, bÿht signifies *angulus* vel *sinus in quo concurrunt limites regionum*. It seems to be synonymous with the Ger. Bucht, Isl. and Dan. Bugt.

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to pere sínum.
pórdum mæðlan.
me þæs forsýnde.
aldend heofona.
þ ic mæg-burge.
mofte þínre.
sím miclian.
noderum under.
eafodum þínum.
nú ic eom orpéna.
þ unc seo eðyl-stæf.
æfre feorðe.
gifeðe ætgædere.
ic eom geomor-sfród.
dryhten mín.
do swa ic þe bidde.
hér is fæmne.
sfeolecu mæg.
ides egyptisc.
án ón gerealde.
hát þe þa secene.
sefte gestigan.
ʒ áfanda.
hwæðer sfea wille.
ænigne þe.
yrfe-eardа.
on woruld létan.
þurh þ wíf cuman.
þa se eadega ceas.
idese lárum.
geðafode.
heht him þeow-mennen.
on bedd gán.
bryde lárum.
hire mód astah.
þa heo sæs mago-timbre.

to her consort,
with words to speak:—
'Me hath denied it
the Lord of Heaven,
that I of *thy*
family may
increase *the* number,
under heaven,
with thy sons.
Now I am hopeless,
that to us the staff of *our* family
will ever be
given together.
I am with sadness worn.
My lord,
do as I pray thee;
here is *a* damsel,
a comely maiden,
an Egyptian woman,
one in *thy* power:
bid *her* then to thee straight
thy couch ascend,
and make trial,
whether *the* Lord will
to thee any
heir,
into *the* world let,
by this woman, come.'
Then the blessed man
to *the* woman's counsels
assented,
bade *the* bond-woman to him
into bed to go,
by his wife's counsels.
Her mind rose,
when she had with offspring

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be abrahame.
eacen porden. [102]
ónzan æfþancum.
ázend-frean.
half-fæft heruan.
hize þrýðe pæz.
pæf laðpendo.
luftum ne polde.
þeopdom þolian.
ác heo þufte onzan.
pið farran.
frðe pinnan.
þa ic þ píf zefræzn.
pórdum cýðan.
hire man-drihtne.
módef rorze.
fán-ferhð fæzde.
ȝ frðe cpæð.
ne fremeft þu zefýrnu.
ȝ riht pið me.
þafodeft þu zena.
þ me þeop-mennen.
riddan ázar ðe.
idefe lafte.
bedd-nefte zeftah.
fra ic béna pæf.
drehte dozora zehpam[a].
dædum ȝ pórdum.
unárlice þ.
ázan[b] fceal.
zif ic mót for þe.

by Abram
been increased;
she sought with insults
her mistress,
stubborn, to vex,
bore contumely in mind,
was ill-disposed,
willingly would not
thraldom endure,
but she boldly sought
against Sarah
vehemently to strive. [man
Then, as I have heard, that wo-
made known in words
to her lord
her mind's sorrow,
sore in soul said,
and strongly spake:—
'Thou doest not what is seemly
and right towards me;
thou hast still permitted
that me *the* bond-woman
Hagar (since to thee
the woman with step
thy bed ascended,
as I was suppliant,)
hath vexed each day,
by deeds and words.
Disgracefully that
shall Hagar *rue*,
if I may for thee[c]

[a] MS. and Junius, drehta dozora zeham.

[b] For ázan I suspect we should read ázaf, and that hreorian or zeldan, or a verb of like import, has been omitted in the line.

[c] "if I may for thee," i. e. *if I might be allowed.* Again, on a similar occasion, Sarah says, zif ic fealdan mót.

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mínе pealdan.
abrahaam leofa.
þæt rie ælmihtig.
[drihtna][a] drihten.
déma mid unc twih.
hire þa ædre.
andfparode.
fír-hydig féh.
fórdum finum.
ne forlæte ic þe.
þenden pit lifiað bú.
áfna leafe.
ác þu þín ágen mofte.
mennen áteon.
fpa þín mód fheoð:.

govern my own,
beloved Abram!
of this be *the* Almighty
the Lord [of lords]
judge 'twixt us two.'
Her then straight
answered
the prudent man,
with his words:—
'I will not forsake thee,
while we both live,
of honours void[b],
but thou mayest thine own
servant treat,
as thy mind liketh.'

[103]

XXXII.

Đa peard únblidde.
abrahames cpen.
hire porc-þeope.
fnað on móde.
heard ȝ hreðe.
hige-teonan fpræc.
fnæcne on æmnan.
heo þa fleón ȝepáte.
þnea ȝ þeopdóm.
þolian né polde.
yfel ȝ onbleán.
þæt ðe ér dyde.
to farfan.
ac heo on rið ȝepáte.
péfren técan.
þær hie puldref þegn.

XXXII.

Then was unblithe
Abram's wife,
with her work-servant
wroth in mood:
hard and cruel,
her mind's hate spake,
fiercely against *the* damsel.
She then fled
invective and thraldom,
would not endure
evil and vengeance
for what *she* ere had done
to Sarah,
but on *her* way she went
the waste to seek.
There her *a* minister of glory,

[a] The word drihtna is here supplied; the resemblance of which to dryhten immediately following may have occasioned its omission by the scribe.
[b] i. e. *childless*.

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énzel ðnihtnej·
án zemitte·
zeomoɲ móde·
ɲe hie zeoɲne ɣɲæzn·
hɲiðeɲ ɣundaɲt þu·
ɣearceaɣt iðej·
ɲíðaɲ ðneozan·
þec ɣaɲɲe ah·
heo him æðɲe·
andɲɣaɲode·
ic ɣleah þean þana·
þilna zehþilcej·
hlæɣðizan hete·
hean oɣ þícum·
tnezan ȝ teonan·
nu ɣceal teaɲiz hleoɲ· [104]
on þéɲtenne·
þitoðej· bíðan·
hþonne oɣ heoɲtan·
hunzeɲ oððe þulɣ·
ɣaple ȝ ɣoɲze·
ɣomeb abɲézðe·
hiɲe þa ɲe enzel·
andɲɣaɲode·
ne ceaɲa þu ɣeoɲ heónon·
ɣleáme ðælan·
ɣompiɲt íncɲe·
ác þu ɣéce eɣt·
eaɲna þe áɲa·
eaðmóð onzin·
ðneozan æɣtej· ðuzeðum·
þej· ðnihten holð·
þu ɣcealt ázaɲ·
abɲahame ɣunu·
on þoɲuld ðɲinzan·
ic þe þóɲðum nú·

an angel of the Lord,
one met,
sad in mood,
who her earnestly asked:—
'Whither art thou hastening,
poor damsel,
to endure *thy* lot?
Thee Sarah owned.'
She him forthwith
answered:—
'I fled from evil, (lacking
of every wish,)
from my lady's hate,
(poor from *the* dwelling-place,)
torment and insult.
Now shall *I*, with tearful face,
in *the* waste
my doom abide;
when from *my* heart
hunger or wolf
soul and sorrow
shall at once have torn.'
Her then the angel
answered:—
'Care not thou, far from hence,
by flight to part
your fellowship,
but seek thou *it* again;
earn to thee honour,
humble, strive
to act according to virtue;
be to *thy* lord faithful;
thou, Hagar, shalt
to Abram *a* son
bring into *the* world.
I to thee now with my

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mínum ſecge.
þ ſe mago-þinc ſceal.
mid yldum peſan.
iſmahel haten.
ſe bið únhýſe.
oflæg-giſſe.
piðeſbneca.
peſa cneoriſſum.
mágum ſínum.
hine monige ón.
ſnaðe ſinnað.
mid pæpen-þnæce.
of þam ſtum gaſtum.
folc apæcnað.
þeod únmæte.
gepit þu þinne eft.
paldend ſécan.
puna þæm þe ágon.
heo þa æðre gepát.
engleſ láſtum.
hire hlafordum.
ſſa ſe halga bebead.
godeſ æſtend-gaſt.
gleapan ſpnæce. [105]
ða peaſð abnahame.
iſmaél gebóren.
efne þa he on porulde.
pintna hæfde.
vi. ȝ lxxx.
ſunu peox ȝ ðáh.
ſſa ſe engel æſt.
þuph hiſ ágen póſð.
fæle ſneoðo-ſcealc.
fæmnan ſægde. [106]
þa ſe ðeoden.
ymb xiii. geáſ.

words say,
that the boy shall,
'mongst men, be
Ishmael called.
He shall be fierce,
blood-thirsty,
an adversary
to *the* tribes of men,
to his kindred;
on him many
shall fiercely war,
with weapon's force.
From these patriarchs
shall spring *a* people,
a vast nation.
Go thou again thy
lord to seek,
dwell with those *who* own thee.'
She then forthwith went,
through *the* angel's precepts,
to her lords,
as the holy *one* commanded,
God's messenger-spirit,
with speech discreet.
Then was to Abram
Ishmael born,
just when he in *the* world
winters had
six and eighty.
The son waxed and throve,
as the angel erst,
through his own word,
the faithful minister,
to *the* damsel said.
Then the Supreme,
after thirteen years,

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éce ðrihten.
þið abrahame þprǽc.
leoþa þra ic þe lǽne.
læst uncre sel.
þreop-bæbenne.
ic þe on tída gehpone.
buguðum tsepe.
þes þu ðǽdum þrómig.
pillan mínes.
ic þa fæste foldan.
fóðe gelæste.
þe ic þe sealde geo.
þrofte to bebde.
ðæs þín seohð bemeánn.
þu scealt halgian.
hineð þínne.
sete sigores tácn.
fóð on gehpilcne.
pæpneð-cynnes.
gif þu pille on me.
hlafordð habban.
oððe holdne sneondð.
þínum fromcynne.
ic þæs folces beo.
hýrde ȝ healdendð.
gif ge hýrað me.
breost-gehýgdum.
ȝ bebodu pillað.
mín fulliað.
sceal monna gehpilc.
þǽre cneorisse.
cildisc seran.
pæpneð-cynnes.
þæs þe on worulð cymð.
ymb seofon niht.
sigores tácne.

the Lord eternal,
with Abram spake:—
'Beloved, as I thee teach,
perform *thou* well our
covenant:
I thee, at every time,
will raise with honours;
be thou in deeds strenuous,
according to my will:
I the compact still
will truly execute,
which of old I gave thee,
in pledge of comfort,
because thy soul mourned.
Thou shalt hallow
thy family,
set *a* sign of triumph,
true, on each
of *the* male kind,
if thou wilt in me
have *a* Lord,
or faithful friend
to thy offspring.
I will be this people's
pastor and ruler,
if ye obey me
in *your* bosom-thoughts,
and *my* commandments
will fulfil.
Shall every man
of this race,
being childish,
of *the* male kind, [cometh,
from when *he* into *the* world
after seven nights,
with *the* sign of triumph,

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ȝeáȝnoð me.
oððe oꝼ eoꞃðan.
þuꞃh ꝼeonðꞃcipe.
ꝼeóꞃ áðæleð.
áðꞃiꝼen ꝼꞃom ðuȝuðum.
ðóð ꞃꝑa ic hate.
ic eop ꞇꞃeopiȝe.
ȝiꝼ ȝe þ tácen ȝeȝáð.
ꞃóð ȝeleáꝼan.
þu ꞃcealt ꞃunu ázan.
beaꞃn be bꞃýðe þínꞃe.
þone ꞃculon buꞃh-ꞃittenðe.
ealle ísáác hatan.
ne þeaꞃꝼ þe þæꞃ eaꝼoꞃan ꞃceoác ic þam maȝo-ꞃunce.
míne ꞃýlle.
ȝoðcunðe ȝiꝼe.
ȝaꞃtes mihtum.
ꝼꞃeonð-ꞃpeð ꝼꞃemum.
he onꝼón ꞃceal.
bliꞃꞃe mínꞃe.
ȝ bletꞃunȝe.
luꝼan ȝ liꞃꞃe.
oꝼ þam leoð-ꝼꞃuman.
bꞃáð ꞃolc cumað.
bꞃeȝo-peaꞃða ꞃela.
ꞃóꞃe aꞃíꞃað.
ꞃícer hýꞃðaꞃ.
poꞃulð-cýniȝaꞃ.
ꞃíðe máꞃe :·

be to me dedicated,
or from *the* earth,
by enmity,
far parted,
driven from good.
Do as I command,
I confide to you,
if ye that sign observe,
the true faith.
Thou shalt have *a* son,
a child, by thy bride,
whom shall *the* inhabitants of towns
all call Isaac.
Thou needest not shame thee of this son,
for I to the youth
will give my
grace divine,
through *the* spirit's powers,
many friends for benefits:
he shall partake
my bliss
and blessing,
love and favour.
From that patriarch
a wide-spread folk shall come,
many princes
renowned shall arise,
guardians of *the* realm,
worldly kings,
widely great.'

[mizan.] [107]

XXXIII.

Abꞃaham ða.
oꝼeꞃtum leȝðe.
hleoꞃ on eoꞃðan.
ȝ mið hucꞃe beꞃanð.

XXXIII.

Abram then
laid in haste
his face on earth,
and with slighting turned

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þa hleoðorn-cyðaſ.
on hiȝe ſínum.
móð-ȝeðance.
he þæſ mæl-dæȝeſ.
ſelf ne pénde.
þ him ſarra.
bryd blonden-feax.
bringan meahte.
on porold ſunu.
piſte ȝearpe.
þ þ pif huru.
pintra hæfde.
efne c.
ȝetelad ſímeſ.
he þa metode oncpæð.
miſſarum fród.
lifȝe iſmael.
láfum ſpilce.
þeoden þínum.
ſ þe þanc peȝe.
heardhæbne hyȝe.
heortan ſtranȝe.
to dreoganne.
dæȝeſ ſ nihteſ.
pórdum ſ dædum.
pillan þínne.
him þa fæȝere.
frea ælmihtiȝ.
éce dryhten.
andſparode.
þe ſceal pintrum fród.
on porold bringan.
sarra ſunu.
ſóð forðȝán.

those revelations
in his mind,
his thought.
He, at that time of day,
weened not himself,
that to him Sarah,
his fair-haired[a] wife,
could bring
into *the* world *a* son;
he knew well
that the woman, at least,
had winters
just *a* hundred,
of number told.
Then spake he to *his* Creator,
stricken in years:—
'May Ishmael live
as it were in thy
precepts, O Lord!
and bear thee thanks,
with stedfast mind,
strong heart,
to execute,
by day and night,
by words and deeds,
thy will.'
Him then fair
the almighty Ruler,
the eternal Lord,
answered:—
'To thee, stricken in years, shall
bring into *the* world
Sarah *a* son,
he truly come forth

[a] Perhaps *white-haired*, in allusion to her age, though this translation suits but ill with what follows respecting Abimelech.

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þýnð[a] æftep þiffum.	shall, according to these
póndˇ-gemeancum.	promises.
íc iſmael.	I Ishmael
eftum ſille.	bounteously will
bleſſian nú.	now bless,
ſpa þu béna eaft.	as thou art suppliant,
þínum fſum-beaſne.	thy first-born child,
þ ſeonh-daga.	that life-days,
on ponuld-ſíce.	in the world's realm,
ponn gebíde.	*he* many may abide,
tanum tudne.	with spreading progeny;
þu þæf tíða beo.	this thou shalt obtain:
hpæðne íc iſace.	yet I Isaac,
eafonan þínum.	thy son,
geongum beaſne.	*thy* young child,
þam þe gen níf.	who is not yet to thee
on ponuld cumen.	come into *the* world,
ſilla ſpeðum.	with speed to *his* wishes,
ðugeða gehpilcne.	with every good,
on dagum ſille.	in time, will
ſpiðoſ ſtépan.	much more honour,
⁊ him ſóðe to.	and to him truly
móðef pæne.	my mind's covenant
míne gelæſtan[b].	will perform,'
halige hige tneapa.	*a* holy spiritual compact,
⁊ him hold peſan.	and to him be gracious.'
abnaham fnemeðe.	Abram did
ſpa him ſe éca bebeád.	as him the Eternal bade,
ſette fnuðo-tácn.	set *a* sign of peace,
be fneán hæfe.	at *the* Lord's behest,
on hif ſelfef ſunu.	on his own son,
hehte þ ſegn peſan.	bade it a sign to be;
heah gehpilcne.	circumcised each one
þe hif hina pæf.	who his domestic was,
pæpneð-cynnef.	of *the* male kind;

[a] MS. *pýnð.* [b] MS. *gelætan.*

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pæ̀ne ȝemýndiȝ.		mindful of *the* compact,
ȝleap on móde.		in mind sagacious,
ðа him ȝod ſealde.		when God him gave
ſóðe tȝeopa.		*a* true covenant;
⁊ þa ſeolf onfenȝ.	[108]	and then himself received
tophtum tácne.		*the* illustrious token.
á hiſ tíſ-metod.		Ever his glorious Creator,
ðómfæſt cýniȝ.		*the* powerful king,
ðuȝeðum iecte.		with good increased *him*,
on poſuld-ſíce.	10	in *the* world's kingdom;
he him þæſ poſhte to[a].		therefore this did he to himself.
ſiððan he on fæ̀ne.		After that he on *his* journeying
fuſðum meahte.		might moreover
hiſ faldendeſ.		his Lord's
ſillan ſſemman[b].		will execute

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* * *

þa þ́ ſíſ ahloh.	[109]	Then the woman laughed
pefeda ðſihtneſ.		at *the* Lord of hosts,
nalleſ ȝlæðlice.		not gladly,
ác heo ȝeaſum ſſóð.		but she, stricken in years,
þone hleoðoſ-cpýde.	20	the revelation
huſce beleȝde.		with slight considered,

[a] The sense of these five lines is not clear, and seems to depend on what should follow.

[b] At this part of the MS. are evident vestiges of a leaf that has been cut out.

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on ſeſan ſpiðe.
ſóð ne ȝelýfde.
þ þæne ſpnæce.
ſpéð ſolȝode.
þa þ ȝehýnde.
heofona paldend.
þ on búne ahóf.
bnýd abnahameſ.
hihtleaſne hleahtof.
þá cpæð halig ȝod.
ne pile ſannan[a].
ſóð ȝelýfan.
pónðum mínum.
ſceal ſeo pýnd ſpa þeah.
fonðȝtealliað.
ſpa ic þe æt fnýmðe ȝehet.
ſóð ic þe ſecȝe.
on þaſ ſýlfan tíd.
of idefe bið.
eafona pæcned.
þonne ic þaſ ilcan.
oðne ſiðe.
píc ȝefece.
þe beoð ponn ȝehát.
mín ȝelæſted.
þu on maȝan plitefт.
þín ágen beann.
abnaham leofa.

much in *her* mind;
she in sooth believed not
that to that speech
event would follow.
When it heard
heaven's Ruler,
that in *her* bower raised
Abraham's wife
joyless laughter,
then said *the* holy God:—
'Sarah will not
in sooth believe
my words;
that event shall yet
come to pass, [mised.
as I to thee, at *the* beginning pro-
In sooth I say to thee,
on this very time[b],
of *the* woman shall be
a son born.
When I this same,
a second time,
dwelling seek,
to thee shall be *my* many
promises fulfilled:
thou on *thy* son shalt look,
thine own child,
beloved Abram!'

XXXIIII.

Lepiton him þa æðne.
ellon fúfe.
æftep þæne ſpnæce.
ſpéðum ſefan.

XXXIIII.

Quickly then departed,
rapidly elsewhere,
after that speech,
journeying with speed

[a] ſannan occurs elsewhere as a nominative.
[b] "at this set time in the next year."—Gen. xvii. 21.

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of þam hleoðorn-ſtede.
halige gáſtas.
laſtas legdon.
him þær leohtes mæg.
ſylfa on gerisðe.
oð þ hie on ſodoman.
peall-ſteape burig.
plitan meahton.
gerapon orer[a] ſince.
ſalo hlifian.
þeceð oferh þeadum golde.
ongan þa þodera palðend.
áfræſt þið abraham ſprécan.
ſægde him únlýtel ſpell.
íc on þiſſe býrig.
beaſhtm gehýre.
ſynnigra cýrm.
ſpiðe hlúdne.
ealo-galra gylp.
yrele ſprǽce.
þeroð under þeallum habban.
ſorþon þær-logona ſint.
ſolce-firena herige.
íc ille ſanðigan nú.
mago ebréa.
hpæt þa men ðón.
gif hie ſpa ſpiðe.
ſynna ſremmað.
þeapum ȝ gedancum.
ſpa hie on þreorh ſprecað.
ſacen ȝ ínpit.
þ ſceal þrecan.
ſpefyl ȝ ſpeart líg. [110]

from the place of revelation,
the holy spirits
bent *their* steps;
to them was *the* son of light
himself as companion,
till that they on Sodom's
lofty walled city
might look.
They saw in silver
its halls towering,
its palaces in ruddy gold.
Began then *the* Ruler of *the* skies,
the Just, with Abraham to speak;
said to him no little discourse:—
'I in this city
suddenly hear
the uproar of sinners
very loud,
the ale-drunkards' vaunt,
evil speech [walls;
the multitude having amid *those*
verily of *those* impious are
the public crimes heavy.
I will now seek to know,
parent of *the* Hebrews,
what those men do;
if they so greatly
commit sins,
in practices and thoughts,
as they perversely speak
fraud and guile.
That shall avenge
sulphur and swart flame,

[a] That is, oferhlifian, *per tmesin*.—In the following line hlifian must be understood. ſinc, though signifying *silver*, seems to be the Ger. Zink, now applied to a different metal.

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ſáſne ȝ ȝhimme. sorely and grimly,
hát ȝ hæſte. heat and scorching,
hæðnum ſolce:. [111] on *the* heathen folk.'

XXXV.

Þeȝaſ baſnebon.
píte-loccaſ.
peán unbeſ peallum.
heoſa píſ ſomeb.
buȝuðum plance.
bſihtne ȝulbon.
ȝób mid ȝnýſne.
oð þ ȝaſta helm.
líſeſ leoht-ſhuma.
lenȝ ne polde.
toſn þhopiȝean.
ác him tó ſende.
ſtiðmóð cýniȝ.
ſthanȝe tpeȝen.
ánaſ ſíne.
þa on séfen-tíd.
ſiðe ȝeſohton.
ſoboma ceaſtſe.
hie þa æt buſh-ȝeate.
beoſn ȝemitton.
ſýlfne ſittan.
ſunu aſoneſ.
þ þam ȝleapan peſe.
ȝeonȝe þuhton.
men ſoſ hiſ eáȝum.
aſáſ þa metodeſ þeop.
ȝaſtum toȝeáneſ.
ȝnétan eode.
cuman cuðlice.
cýnna ȝemunde.
ſihtſ ȝ ȝeſiſno.

XXXV.

The men awaited
the bonds of punishment,
woe 'mid *their* walls,
their women also.
Arrogant in prosperity,
they paid to *the* Lord
good with grudging,
till that *the* Chief of spirits,
the bright Source of life,
longer would not
suffer anger,
but to them sent
the stern-minded King
two strong *angels*,
his messengers,
who, at even-tide,
by journey sought
Sodom's city.
They then at *the* town-gate
found *the* chief
himself sitting,
the son of Haran;
so that to the sagacious man
they seemed young
men before his eyes.
Arose then *the* Lord's servant
towards *the* spirits,
went to greet
the guests familiarly,
minded of nations
the right and fitting customs,

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ȝ þam ƿincum beaƀ. and offered to the men
niht-ƒeoƿmunȝe. nightly repast.
him þa neƿȝenƀeƒ. Him then *the* Preserver's
æƀele æƿenƀƿan. noble messengers
anƀƒƿaƿoƀon. answered:—
haƒa áƿna þanc. 'Have for *the* kindness thanks
þaƿa þe þu únc buƀe. which thou hast offered us;
piᵹ be þiƒƒe ƒᵹɯéᵹe. we by this street
ƒᵹille þencaƀ. think tranquil
ƒæleƒ bíƀan. to abide *the* time,
ƒiƀƀan ƒunne eᵹᵹ. when *the* sun again
ƒoƿð tó moƿᵹen. forth tomorrow
meᵹoƀ úp ƒoƿlæᵹ. [112] *the* Lord up shall lead.'
ða to ƒóᵹum loᵹh[a]. Then to *his* feet Lot

* * *

þam ᵹieƒᵹum hnah. to the guests bowed,
ȝ him ᵹeoƿne beaƀ. and them warmly offered
neƒᵹe ȝ ᵹeneoƿƀa. rest and refreshment,
ȝ hiƒ neceƀeƒ hleop. and his dwelling's shelter,
ȝ þeᵹnunȝe. and *his* service.
hie on þanc cuƿon. They thankfully accepted
æƀelinᵹeƒ éƒᵹ. *the* chieftain's bounty,
eoƀon ƒona. went forthwith,
ƒƿa him ƒe ebƿiƒca. as them the Hebrew
eoƿl piƒaƀe. earl directed,
in unƀeƿ eƀoƿaƒ. in under *his* dwelling;
þæƿ him ƒe æƀela ᵹeaf. where them the noble gave,
ᵹleap-feƿhð hæle. *the* sagacious man,
ᵹieƒᵹ-liðnýƿƿe. entertainment
fæᵹne on flette. fair, in *his* abode,
oð þ ƒoƿð ᵹepáᵹ. till that forth departed
æfen-ƒcíma. *the* evening splendour.
þa com æftef niht. When night came after,
on laft baᵹe. following *the* day,
laᵹu-ƒᵹeamaf fneah. covered *the* watery streams,

[a] The line in alliteration with this is wanting.

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þným mid þýrtno. *their* mass, with *the* darkness
þirrer lífer. of this life,
rær ȝ ríd land. *the* seas and spacious land,
comon rodom-parne. came *the* inhabitants of Sodom,
ȝeonȝe ȝ ealde. young and old,
ȝode únleofe. hateful to God,
corðrum miclum. in great multitudes,
cuman ácrian. to demand *the* strangers;
þ hie behæfdon. *so* that they beset,
henȝer mæȝne. 10 by power of *their* band,
lóth mid ȝiestum. Lot with *the* guests;
hetton lædan út. bade him lead out,
of þam hean hofe. from the lofty dwelling,
haliȝe ánas. *the* holy messengers,
pepas to ȝepealde. *the* men into *their* power;
póndum cpæden. said with words,
þ mid þam hæleðum. that with the men
hæman polden. *they* would have to do,
únrcómlice. shamelessly,—
ánna ne ȝýmden. [113] of decency *they* recked not.
þa anás hnaðe. 21 Then quickly rose
reðe oft næð onȝeat. he who counsel oft devised,
loth on necede. Lot in *his* habitation;
eode lunȝne út. *and* went forthwith out.
rpnæc þa ofen ealle. Then spake over all
æðelinga ȝedriht. *the* assemblage of men
runu áhoner. *the* son of Haran,
rnýtna ȝemýndiȝ. of prudence mindful:—
hér rýndon inne. 'Here are within
únpemme tpa. 30 two unsullied
dohtor míne. daughters mine;
dóð rpa ic eop biddе. do as I pray you,
ne can þana ideta. (of those damsels knoweth not
ofðer ȝieta. either yet,
þurh ȝebedrcipe. through marriage,
beonna neapert. men's intercourse,)

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ȝ ȝeꝼꝼícað þæꝺe ꝼýnne.
íc eoꝼ ꝼýlle þa.
æꝼ ȝe ꝼceonꝺe.
ꝼiꝺ ȝeꝼceapu ꝼꝺemmen.
úngiꝼꝼe ýꝼel.
ýlꝺa beaꝼnum.
onꝼóð þæim mæmnum.
læcað ꝼꝼiꝺ ágan[a].
ȝiꝼcaꝼ míne.
þa ic ꝼoꝼ ȝoꝺ pille.
ȝemunꝺbýꝼꝺan.
ȝiꝼ íc mót ꝼoꝼ eoꝼ. [114]
him þa ꝼeo mæniȝeo.
þuꝼh ȝemæne póꝼꝺ.
ágleaꝼe cýn.
anꝺꝼꝼaꝼoꝺe.
þiꝼ þinceð ȝeꝼiꝼne.
ȝ ꝼuht micel.
þ þu ðe á ꝼeꝼiȝe.
oꝼ þiꝼꝼe ꝼolc-ꝼceaꝼe.
þu þaꝼ peꝼ-ðeoꝺe.
ꝼꝼæccan laꝼce.
ꝼꝼeonꝺa ꝼeaꝼceaꝼt.
ꝼeoꝼꝼan ȝeꝼohtꝼt.
þíne þeaꝼꝼenꝺe.
pilt ðu ȝiꝼ þu moꝼt.
peꝼan uꝼꝼeꝼ hép.
alꝺoꝼ-béma.
leoꝺum láꝼeoꝼ.
þa ic on loꝺe ȝeꝼꝼæȝn.
hæðne heꝼe-mæcaꝼ.
hánꝺum ȝꝼípan.
ꝼaum ꝼolmum.
him ꝼýlꝼton pel.

and eschew that sin.
I will give you these,
ere ye shame [petrate,
against *the* commandments per-
opprobrious evil,
with *the* children of men.
Receive the damsels;
let peace possess
my guests,
whom I before God will
protect
against you, if I may.'
Him then the many,
with common voice,
the worthless race,
answered:—
'This seemeth fitting
and much right,
that thou thyself for ever take
from this people.
Thou this nation,
with exile step,
destitute of friends,
soughtest from far,
thy needy *ones*.
Wilt thou, if thou may,
be here our
chief judge,
a teacher to *our* people?'
Then, I have learned, on Lot
the heathen leaders
seized with *their* hands,
with hostile grasp.
Him well supported

[a] MS. and Junius ágon.

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ȝýrtaſ ſíne.		his guests, [*ones'*
⁊ hine oſ ȝnómna þá.		and him then from *those* furious
cuman ánfæree.		(the righteous strangers)
clommum abnuȝdon.		clutches drew,
ín undeſ edoſaſ.		in under *the* dwelling,
⁊ þa oſſtlice.		and then instantly,
ánna ȝehpilcum.		to every one
ymbſtandendna.		of those standing around,
ſolceſ ſodoma.		of Sodom's folk,
fæſte ſonfæſton.	10	fast obstructed
heaſod-ſiena.		*their* power of sight. [semblage
peaſð eal heſe ſona.		At once became *the* whole as-
buſh-paſena blind.	[115]	of citizens blind,
abnecan ne mehton.		*they* might not break,
neðe móde.		in savage mood,
neceð æftes ȝiftum.		*the* house after *the* guests,
ſpa hie ſundebon.		as they desired,
ác þæſ ſnóme mégnon.		for there were powerful
ȝodeſ ſpell-bodan.		God's messengers.
hæfde ȝift[a] mæȝen.	20	*The* guests had force,
ſtiðe ſtnenȝeo.		rigid strength,
ſtýnde ſpiðe.		much *they* chastised
peſode mid píte.		*the* multitude with pain.
ſpnæcon póſdum þa.		Spake then with words
fæle fneoðo-ſcealcaſ.		*the* faithful ministers
fæȝne tó lóthe.	[116]	fair to Lot:—
ȝif þu ſunu áȝe.		'If thou have *a* son,
oððe ſpæſne mæȝ.		or beloved kinsman,
oððe on þiſſum ſolcum.		or, among these people,
fneond ænigne.	30	any friend,
eác þiſſum idefum.		to these damsels also
þe pe héſ onhtað.		that we here behold,
alæðe oſ þýſſe leod-býnig.		lead from this city
þa ðe leoſe ſien.		those who are dear to thee,

[a] ȝift, if not an error for ȝiftaſ, seems here to be used collectively: yet see Gen. xix. 18, 19, 21, where the same confusion of number prevails.

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oferrum miclum.		with utmost speed,
⁊ þín ealdor nere.		and thy life save,
þý læs þu forfeorre.		lest thou perish
mid þyssum fæh-logan.		with these false ones.
unc hit faldend hehte.		Us hath *the* Lord commanded,
for fela synnum.		for *the* men's sins,
sodoma ⁊ gomorra.		Sodom and Gomorrah
sweartan lige.		to *the* swart flame,
fyre gesyllan.		to *the* fire to give,
⁊ þas folc sleán.	10	and the folk to strike,
cynn on ceastrum.		*the* nation, in *their* cities,
mid cwealm-þréa.		with deadly penalty,
⁊ his torn wrecan.		and his anger wreak.
þære tíde is.		To that time *it* is
neah gehwunen.		nearly come.
gewit þu nerigean þín.		Go thou, to save thy
feorh fold-wege.		life, on *the* earth's way,—
þe is frea milde[a].	[117]	to thee is *the* Lord kind.'

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* * *

XXXVI.

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XXXVI.

him þa æðre.		Them then straight
loth andswarode.	20	Lot answered:—
ne mæg ic mid idesum.		'I cannot with *the* women
aldor-nere mine.		my life's safety
swa feor heonon.		so far from hence,

[a] Here a leaf has been cut out of the MS. containing the end of Canto XXXV. and the beginning of Canto XXXVI.

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þeðe-gange.	by *a* pedestrian
riðe gesécan.	journey seek.
git me ribb-lufan.	You to me love
ȝ friondscipe.	and friendship
fægne cýðað.	kindly show,
treope ȝ hýlbo.	faith and favour
tiðiað me.	grant me:
íc þát heah-burh.	I know *a* lofty town
hér áne neah.	here, one nigh,
lytle ceastre.	*a* little city;
lyfað me þær.	allow me there
áre ȝ reste.	food and rest,
þ we aldor-nere.	that we *an* asylum
on rigor úp.	up in Zoar
récan moten.	may seek;
gif git þ fæsten.	if ye that fastness
fýre pillað.	will from fire,
steape forhtanban.	*that* lofty *town*, protect,
on þære stope we.	in that place we
gesunde magon	may safe
æles bíban.	a while abide,
feorh generigan.	*and our* lives save.'
him þa friondlice.	Him then kindly
englas árfæste.	*the* righteous angels
andsparedon.	answered:—
þu scealt þære bene.	'Thou of that prayer shalt
nu þu ymb þa burh sprycst.	(now thou of that city speakest)
tiða peorðan.	be in possession:
teng necene tó.	hasten forthwith to
þam fæstenne.	that fastness;
wit þe friðe healdað.	we in peace will hold thee,
ȝ mundbyrde.	and in protection;
ne moton wýt on wéar-logum.	nor may we on *the* faithless
wrecan tórn godes.	wreak God's anger,
swebban sýnnig cynn.	sweep *away the* sinful race,
ærðon þu on ægor þín.	ere that thou into thy Zoar

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beapn ȝelǽde. hast *thy* children led,
ϳ bpýð ꝑomeð. and *thy* wife also.'
þa onette. Then hastened
abpahamep mæȝ. Abraham's kinsman
tó þam ꝑæptenne; to that fastness;
ꝑeðe ne ꝑpaþode. steps spared not
eopl miþ iðepum. [118] *the* earl with *the* women,
ác he opꝑtum ꝑopþ. but, with utmost haste, he onward
laptap leȝde. bent *his* course,
oð þ he ȝelædde till that he led
bpýð miþ beapnum. *his* wife with *the* children,
unbep bupþ-locan. amid *the* city-barriers,
in ꝑæȝop híp into his Zoar,
þa ꝑunne úp. as *the* sun up,
ꝑolca ꝑpiþ-candel. *the* life-candle[a] of nations,
ꝑupðum eode. [119] just had mounted.
þa ic ꝑenðan ȝeꝑpæȝn. Then, I have learned, sent
ꝑpeȝlep alðop. *the* Prince of *the* firmament
ꝑpeꝑl op heopnum. sulphur from heaven,
ϳ ꝑpeaptne líȝ and swart flame,
peꝑum to píce. for punishment on *those* men,
peallende ꝑýp. boiling fire;
þæp hie on ǽp-dagum for that they, in former days,
ðpihten týnðon had vexed *the* Lord
lange þpage. for *a* long season:
him þæp lean ꝑopȝeald for this paid them *their* reward
ȝaptа palðend. *the* Ruler of spirits,
ȝpáp heah-þnea capital punishment seized
on hæðen-cynn. on *the* heathen race;
hlynn peapð on ceaptpum din was in *the* cities,
cipm áplearpa the cry of *the* dissolute
cpealmep on ǫ́ne at *the* point of death,
láðan cynnep. of *the* loathed race:
líȝ eall ꝑopnám flame consumed all

[a] ꝑpiþ is here again used for ꝑeoph, as in ꝑpiþ-ȝeðal, p. 69, l. 27.

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þ he gnenes fonð.
golð-burgum in.
frilce þæs ymbútan.
únlytel dæl.
fíðre folðan.
geondfrenðeð fæs.
bryne j brógan.
beamfas funden.
to axan j to ýflan.
eorðan fæstmas[a].
efne fa fíðe.
fa ða píte-lác.
neðe genæhton.
núm land penda.
strudende fyr.
steápes j geápes.
fpogende forfpealh.
eall eadon.
þ ón foðoma býrig.
fecgas ahton.
j on gomorra.
eall þ god fpilde.
frea mid þy folce.
þa þ fyr-gebræc.
leoda líf-gedál.
lothes gehýrde.
bryd on burgum.
undernbæc befeah.
rið þæs pæl-fylles.
us gefrunu fecgað.
þ heo on fealt-stánes.
fona funde.
ánlícnesse.
æfre fiðdan.

that it found green
in *the* golden cities.
Thus there around,
no small part
of *the* wide land
was overspread
with burning and dismay;
the groves became
cinders and ashes,
and the fruits of earth:
even as far
as those inflictions
dire extended,
men's spacious land
the ravaging fire,
up and around,
raging swallowed;
all dwellings
that in Sodom-city
men possessed,
and in Gomorrah,
all that God destroyed,
the Lord, with the people.
When that fire-crash,
the death of nations,
heard Lot's
wife in *the* cities,
she backward looked
towards the fatal ruin.
The Scriptures tell us
that she into *a* salt-stone's
likeness
straight became.
Ever since

[a] MS. and Junius *fæstma*.

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ƿe mon-líca. the human image
þ ıƿ mǽre ƿpell. (that is *an* awful tale)
ƿtılle punode. hath continued still,
þær hıe ƿtrang begeat. where her o'ertook stern
píce þæt heo pórdum. punishment, for that she *the* words
puldres þegna. of *the* ministers of glory
hýran ne polde. would not obey.
nú ƿceal heard ȝ ƿteáp. Now hard and steep must *she*,
on þam pícum. in those places,
pýrde bídan. *her* fate abide,
drihtnes dómes. *the* Lord's doom,
hponne dogora rím. when, through number of days,
poruld gepíte. *the* world shall have passed away.
þ ıƿ pundra ƿum. That is one of *the* wonders,
þara ðe geporhte. of those which wrought
puldres aldor:. [121] *the* Prince of glory.

XXXVII.

Ƿım þa abraham gepát. Abraham then went
ána gangan. journeying alone,
mid ǽr-dæge. with early dawn,
þ he eft[a] gestód. *so* that he again stood
þær pórdum ǽr. where ere, in words,
prð hıƿ paldend ƿpræc. *he* with his Lord spake,
ƿród ƿrum-gára. *the* sagacious patriarch.
he geseah ƿrom ƿoldan. He saw from earth
úp píde ƿleogan. up widely fly
pæl-grimme ræc. *the* grim smoke of death.
hıe þæs plenco onród. Pride had them so invaded,
ȝ pín-gedrýnc. and wine-drinking,
þ hıe rıren-dæda. that they in wicked deeds
to ƿnece purdon. were too audacious,
ƿynna ƿrıtte. daring in sins;
ƿóð ofergeáton. *they* in sooth forgot

[a] MS. and Junius hert.

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ðrihtnes ðómas.		*the* Lord's judgments, [perity
⁊ hwa him ðugeða forgeaf.		and who had given them of pros-
blæd on burgum.		*the* fruit in *their* cities;
forþon him brego engla.		therefore on them *the* Lord of an-
fýlm-hátne líg.		burning hot flame, [gels
tó þræce sende.		in vengeance, sent.
waldend usser.		Our Lord, [membered
gemunde wérfæst þa.		observant of *his* compact, then re-
abraham árlice.		Abraham faithfully,
swa he oft ðýde.	10	as he oft had done,
leofne mannan.		*the* beloved man;
loth generedе.		*he* preserved Lot,
mæg wæs oðres.		the other's kinsman,
þa seo mænegeo forwearð.		when the many perished.
ne dorste þa.		Might not then
dæd-hróf hæle.		*the* man for deeds renowned,
for swean egesan.		for fear of *the* Lord,
on þam fæstenne.		in that fastness
lengr eardigean.		longer dwell;
ác him loth gewát.	20	but Lot departed,
of býrig gangan.	[122]	journeying from *the* city,
⁊ his bearn somed.		and his children also,
wæl-stowe fýrr.		far from *the* fatal place,
wíc sceapian.		to seek *a* dwelling,
oð ᵹ hie be hlíðe.		till that they, by *the* slope
heahe dúne.		of *a* high down,
eorð-scræf fúndon.		found *an* earth-cavern,
þær se eadega loth.		where the blessed Lot,
wérfæst wunode.		*the* righteous, dwelt,
waldende leof.	30	dear to *the* Lord,
dæg-wímes worn.		a number of days,
⁊ his dohtor twa[a].	[123]	and his daughters two.

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[a] Here a leaf of the MS. has been cut out.

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hie dýdon ƿpa dṛuncnum.[a] they did as to *one* drunken,

* * *

eode ƿeo ylde tó. went the eldest to
ær on neƿte. ere on *his* couch

* * *
* * *

heoṛa bega bæden. *the* father of them both:
ne ṛiṛte blonden-heax. *the* white-locked knew not
hponne him hæmnan to. when to him *the* damsels

* * *

bṛýde him bu hæṛon. were both brides unto him,

* * *

on hefenð-coṛan. in *his* soul's recess
hæfte geneaṛpod. heavily oppressed,
móde ȝ gemynde. in mind and memory;
ðy he mægða ƿið. *so* that he *the* maidens' coming,
píne dṛúncen. with wine drunken,
gepícan ne meahte. might not know.
ideƿa puṛdon eacne. *The* damsels became quickened,
eaforan bṛohtan. brought offspring
ṛill-gefrǽodoṛ. *the* sisters german,
on foṛuld ƿunu. sons, into *the* world,
heoṛa ealdan fæden. to their old father.
ðaṛa æðelinga. Of those youths,
moden oðenne. *his* mother *the* one
moáb némde. called Moab,
lotheƿ dohtren. Lot's daughter,

[a] The defect both in sense and alliteration show that some lines have been omitted in this part of the MS.

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ƿeo on líƒe pæƒ.
ƿintƿum ýldƿe.
uƒ ȝepƿitu ƒecȝeað.
ȝodcunde béc.
þ ƒeo ȝingƿe.
hiƿe ázen beaƿn.
ammon héte. [124]
oƒ þam ƒƿum-ȝáƿum.
ƒolc únƿím.
þƿýmƒæƒte tƿa.
þeoda apócon.
oðƿe þaƿa mæȝða.
moabitaƿe.
eoƿð-buende.
ealle hátað.
píd-mæƿe cýnn.
oðƿe peƿaƒ némnað.
æðelinȝa beaƿn.
ammonitaƿe:.

she who in life was
in winters elder.
The Scriptures tell us,
the divine books,
that the younger
her own child
called Ammon.
From those patriarchs
people unnumbered,
two renowned
nations sprang.
One of those tribes
Moabites
earth's inhabitants
all name,
a far-famed race;
the other people call,
the children of men,
Ammonites.

XXXVIII.

Ƒepát him þa mid bƿýde.
bƿoðoƿ aƿónefƒ.
undeƿ abimelech.
æhte lǽdan.
mid hiƒ hiƿum.
hæleðum ƒæȝde.
þ ƒaƿƿa hiƒ.
ƿpeoƒtoƿ pǽƿe.
abƿaham póƿdum.
beaƿh hiƒ aldƿe.
þý he ƿiƒt ȝeaƿƿe.
þ he píne-mázа.
on ƒolce lýt.
ƒƿeondа hæfde.
þa ƒe þeoden hiƒ.

XXXVIII.

Departed then with *his* wife
Haran's brother,
under Abimelech
his wealth to lead,
with his followers.
He to *the* people said
that Sarah his
sister was.
Abraham by *those* words
saved his life;
for he knew well
that he kinsmen
among *the* people few,
few friends had.
Then the prince his

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þegnaſ ſendе. servants sent,
hehт bɒingan to hим ſelfum[a]. bade *them* bring to himself
* * *
þa pæſ ellþeodiz. Then was 'mongst strangers,
oðре ſiðe. *a* second time,
pif abɒahameſ. Abraham's wife
ſɒom peɒe læbeb. led from *her* husband,
on ſɒembeſ fæðm. to *a* stranger's bosom.
hим þæɒ fylſte þa. Him then there supported
éce bɒihten. *the* Lord eternal,
ſpa he oft bybe. as he oft had done;
neɒzenb uſſeɒ. our Preserver
com nihteſ ſelf. came himself by night,
þæɒ ſe palbenb læz. *to* where the sovereign lay,
pine bɒuncen. [125] drunken with wine.
onzan þa ſóð cyninz. Began then *the* King of truth,
þuɒh ſpefn ſpɒécan. through *a* dream, to speak
to þam æðelinze. to the prince,
ȝ hим ýðре hpeóp. and angrily to him called:—
þu abɒahameſ. 'Thou Abraham's
ibeſe zenáme. wife hast taken,
bɒýbe æt beoɒne. *his* consort from *the* chieftain:
þe abɒezban ſceal. from thee shall draw,
foɒ þæɒe dæbe. for that deed,
beað of bɒeoſtum. death from *thy* breast
ſaple þine. thy soul.'
hим ſýmbel-peɒiz. Him, with feasting weary,
ſýnna bɒýtta[b]. *the* dispenser of treasure
þuɒh ſlæp óncpæð. in sleep addressed:—
hpæt þu æfre. 'Wilt thou ever,
enzla þeoben. Lord of angels!
þuɒh þín ýðре pilt. through thine anger,

[a] One line, at least, is here wanting, containing the regimen of bɒingan; viz. ſaɒɒan (as required by the alliteration) and some other words.

[b] This is without doubt an error of the scribe for ſincef bɒýtta, by which title Abimelech is subsequently designated. See p. 165. line 6.

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þæt þu me þýlle.
þóndum þecgean.
hu gepohte ic þæt.
þóðan þu usic unbeon.
abraham þine.
on þas eðel-tunþ.
æhta læddest.
þ þu me þus þriðe.
þeapo benodest.
þu ellþeodig.
usic poldest.
on þisse þolc-þeapre.
þacne beþýdan.
þýnnum bemítan.
þægdest þóndum.
þ þarra þín.
þeodton þéne.
lícet mæge.
poldest láðlice.
þuh þ þíþ on me.
þrohte alecgean.
odmæte yfel.
pe þe ádlice.
gefeondmedon.
ȝ þe þneondlice.
on þisse peð-þeode.
þíc getæhton.
land to lissum.
þu us leanest nú.
únþneondlice.
þnemena þancast.

'that thou wilt to me
say in words,
how I have that wrought,
(since thou among us,
Abraham!
into this country
hast led thy property,)
that thou for me thus cruelly
hast laid *a* snare?
Thou, *a* stranger,
wouldest us,
in this nation,
by fraud deceive,
with sins defile;
saidst in words
that Sarah thy
sister were,
thy body's kin;
wouldest hostilely,
through that woman, on me
crime attach,
measureless evil.
We thee honourably
entertained,
and to thee kindly,
in this nation,
assigned *a* dwelling-place,
land for comfort;
thou now requitest us
unkindly,
for *our* benefits thankest.'

[128]

XXXVIIII.

Abraham þa.
andsparode.
ne dýde ic for þacne.

XXXVIII.

Abraham then
answered:—
'I did *it* not for fraud,

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ne for ondrcipe. nor for enmity,
ne for wihte. nor for aught
þæt ic þe wean wyrce. that I might give thee trouble;
ac ic me sumena baldor. but I myself, chief of men,
guð-bordes wenig. brandisher of *the* shield,
leod-magum feor. far from *my* countrymen,
lange gehealdan. purposely preserved.
wurdan me se halga. After that me the Holy,
of hyrde fremman. from *the* family of *the* chief,
mines fæder. my father,
wynn alædde[a]. led of old,
ic fela wurdan. I since many
folca gefrægn. nations have sought,
wina uncuðra. men unknown,
and þis wif mid me. and this woman with me,
freondum feasceafte. destitute of friends.
ic þæt færeð æfre. I on this journey ever
on wenum wæs. in expectation set,
hwonne me wraðra wurde. when some enemy me,
ellþeodigne. *a* stranger,
aldre beheorde. might of life bereave,
sceðe him þas idese est. who for himself this woman after
ágan wolde. would possess:
forðon ic wig-wurðum. therefore to *the* warriors I
wordum sægde. said in words,
þ sarra mín. that Sarah my
swiostor wære. sister were,
æghwær eorðan. in every place
þær wit eadra leas. where we, of dwellings void,
mid wea-landum[b]. with hostile nations
wunian sceoldon. [129] must contend.
ic þ ilce dreah. I the same did
on þyssre eðyl-tyrf. in this country,

[a] Apparently an error of the scribe for alædde.

[b] *Cum peregrina terra*, vel *peregrinæ terræ incolis, contendere; malim tamen legere* wea landum *hostili terra*, a wea *hostilis.*—Lye.

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ꝛiððan ic þína[a].
þeoden mæꝛa.
mundbýꝛde ꝛeceaꝛ.
ne pæꝛ me on móde cuð.
hpæðeꝛ on þýꝛꝛum ꝛolce.
ꝛꝛean ælmihtiꝛeꝛ.
eꝛeꝛa pæꝛe.
þa ic héꝛ æꝛeꝛt cóm.
ꝛoꝛþón ic þeꝛnum.
þínum býꝛnde.
ꝛ ꝛýlꝛum þe.
ꝛꝛiðoꝛt micle.
ꝛóðan ꝛꝛæce.
þ me ꝛaꝛꝛan.
bꝛýde-laꝛte.
bebð-ꝛeꝛte ꝛeꝛtáh.
þa onꝛán abimæleh.
abꝛaham ꝛꝛiðan.
poꝛulð-ꝛeꝛtꝛeonum.
ꝛ him hiꝛ píꝛ aꝛeaꝛ.
ꝛealde him to bóte.
þæꝛ þe he híꝛ bꝛýð ꝛenám.
ꝛanꝛende ꝛeoh.
ꝛ ꝛlæð ꝛeolꝛoꝛ.
anbꝛeoꝛc ꝛeoꝛ. [130]
ꝛꝛæc þa póꝛðum eac.
to abꝛahame.
æðelmꝛa helm.
puna mið uꝛic.
ꝛ þe píc ꝛeceoꝛ.
on þiꝛꝛum landе.
þæꝛ þe leoꝛoꝛt ꝛie.
eðel-ꝛtope.
þe ic áꝛan ꝛceal.

after I thy,
O great prince!
protection chose.
To me in mind *it* was not known,
whether, among this folk,
of *the* Lord Almighty
there were dread,
when I here first came;
therefore I from thy
servants hid,
and from thee thyself,
most of all,
true speech,
that to me Sarah
with footstep conjugal
mounted *the* couch of rest.'
Then began Abimelech
Abraham to load
with worldly treasures,
and to him his wife restored;
gave him to boot
(because he had taken his wife)
live stock,
and shining silver,
substance of money.
Spake then eke in words
to Abraham
the chief of men:—
'Dwell with us,
and choose thee *a* habitation
in this land, [thee,
where *it* may be most pleasing to
a dwelling-place
which I shall give *thee*.

[a] Probably an error of the scribe for þíne.

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þeƿ uƿ ƿæle ƿneonð.
Be to us *a* faithful friend,
þe ðe ƿeoh ƿýllað.
we will give thee wealth.'
cpæð þa eft naðe.
Spake then again quickly
oðne pónde.
other words
to ƿannan.
to Sarah
ƿincef bnýtta.
the dispenser of treasure:—
ne þeanf ðe on ebpit.
'Need not to thee in reproach
abnaham ƿettan.
Abraham attach,
ðín ƿnea bnihten.
thy lord,
þ þu flett-paðaf[a].
that thou my pavilion,
mæg ælf-ƿcieno.
woman elfin-fair!
míne tnæde.
hast trodden;
ác him hýge-teonan.
for to him *the* injury,
hpítan ƿeolfne.
with white silver,
deope bétte.
I will well repair.
ne ceana incit duguða.
Care ye not friends,
of ðiƿƿe eðýl-týnf.
out of this country,
ellon técan.
elsewhere to seek,
pínaf uncuðe.
men unknown,
ác punian hén.
but dwell here.'
abnaham ƿnemede.
Abraham acted
ƿpa hine hif aldon heht.
as him his chief commanded,
onfeng ƿneondƿcipe.
began friendship,
be ƿnean hǽƿe.
at *the* Lord's behest,
lufum ⁊ liƿƿum.
with love and good-will.
he pæf leof ƿode.
He was dear to God,
fondon he ribbe.
therefore he in peace
ƿefæliz dneah.
happy lived,
⁊ hif ƿcippende[b].
[181]
and under his Creator's
undef ƿceade ƿefon.
shadow journeyed,
hleop-féðnum þeaht.
decked with *his* guardian-wings,
hef þenden lifde.
here while *he* lived.

[a] I am not aware of the occurrence of this word elsewhere: my interpretation is conjectural.

[b] My translation of this line is made under the supposition that for ƿcippende we should read ƿcippendef.

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þa ȝıen þæȝ ẏɲɲe.	Then again was angry
ȝoð abımelehe.	God with Abimelech,
ꝼoɲ þæɲe ȝẏnne.	for the sin
þe he þɾð ȝaɲɲaı.	that he against Sarah,
ȝ þıð abɲahame.	and against Abraham,
ǽɲ ȝeɲnemeðe.	ere committed,
þa he ȝeðǽlðe.	when he separated
hım ðeoɲe ꝑa.	two to him dear,
þíꝼ ȝ þæpneð.	female and male.
he þæȝ peoɲc ȝehleáꝑ.	He for this got pain,
ꝼnecne þíꝑe.	perilous torment:
ne meahꝑon ꝼneo ne þeope.	might not free nor servile
heoɲa bɲeȝo-peaɲbaȝ.	their lords
beaɲnum á́ȝan.	with children gift,
mon-þím mæȝeð.	numerous progeny;
ác hım þ̄ meꝑoð ꝼoɲȝꝑóð.	for that *the* Lord hindered to them,
oð̄ þ̄ ȝe halȝa.	till that the holy,
hıȝ hlaꝼoɲðe.	for his chief,
abɲaham onȝan.	Abraham, began
á́ɲɲa bıððan.	to pray for power,
écne ðɲıhꝑen.	*the* Lord eternal.
hım enȝla helm.	To him *the* Chief of angels
ȝeꝑıȝðoðe.	*it* granted,
ꝑuððoɲ-ȝpeð onleác.	*the* procreative power unlocked,
ꝼolc-cẏnınȝe.	for *the* king of nations,
ꝼneoɲa ȝ þeoɲȝa.	of free and servile,
peɲa ȝ þíꝼa.	men and women;
leꝑ peaxan eȝꝑ.	let wax again
heoɲa þím-ȝeꝑel.	their number,
ɲoðoɲa palðenð.	*the* heavens' Ruler,
eað ȝ æhꝑa.	*their* happiness and wealth.
ælmıhꝑıȝ peaɲð.	*The* Almighty became
mılðe on móðe.	mild in mood,
mon-cẏnneȝ peaɲð.	*the* Guardian of mankind,
abımeleche.	to Abimelech,
ȝpa hıne abɲaham bæð. [132]	as Abraham had prayed him.

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ða com ɼeɲan.
ɼɲea ælmihtiȝ.
to ɼaɲɲai.
ɼpa he ɼelf ȝecpæð.
paldenð uɲɼeɲ.
hæfde póɲð-beot.
leoɸum ȝelæɼtað.
lífeɼ aldoɲ.
eaɸoɲan ȝ ídeɼe.
abɲahame póc.
beaɲn oɸ bɲýðe.
þone bɲeȝo enȝla.
ǽɲ ðý maȝo-tuðɲe.
modoɲ pǽɲe.
eacen be eoɲle.
ɪɼáác némðe.
hine abɲaham on.
hiɼ ágene hanð.
beacen ɼette.
ɼpa him bebeab metoð.
puldoɲ-toɲht ymb pucan.
þæɼ þe hine on poɲuld.
to mon-cynne.
modoɲ bɲohte:.

Then came
the Lord Almighty
to Sarah,
as he himself had said;
our Ruler
had *his* promise
to *those* beloved *ones* performed,
the Prince of life,
to *the* man and woman.
To Abraham was born
a child, from *his* wife,
whom *the* Lord of angels,
ere that with progeny
the mother were
by *the* earl quickened,
Isaac named.
On him Abraham,
with his own hand,
set *a* sign,
as him bade *the* Creator,
glory bright, after *a* week,
from when that him into *the* world,
among mankind,
his mother brought.

XL.

Cnihte peox ȝ þaȝ.
ɼpa him cynðe pæɲon.
æðele ɼɲom ylðɲum.
abɲaham hæfðe.
pintɲa hunð teontiȝ.
þa him píf ɼunu.
on þanc ȝebæɲ.
he þæɼ ðɲaȝe báð.
ɼiððan him æɲeɼt.
þuɲh hiɼ ágen póɲð. [133]

XL.

The boy waxed and thrived,
as to him was natural,
congenial from *his* parents.
Abraham had
a hundred winters,
when to him *his* wife *a* son
gratefully bare.
He for this had a while waited,
since that to him first,
through his own word,

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þone dæg pillan.
dryhten bodode.
þa seo pýrd gepearð.
þ þ píf geseah.
for abrahame.
ismael plegan.
ðær hie æt þræfendum.
sæton bútú.
halig on hige.
ȝ heora hiran eall.
druncon ȝ drymdon.
þa cpæð dryhtlecu mæg.
brýd to beorne.
forgif me beaga peard.
mín þræf fnea.
hat fiðdan[a].
ágan ellor.
ȝ ismael.
lædan mid hie.
ne beoð pe leng fomed.
pillum mínum.
gif ic pealdan mót.
næfre ismael.
mid isáce.
mid mín ágen bearn.
ýrfe dæleð.
on lafte þe.
þonne þu of life.
aldor afendeft.
þa pæf abrahame.
peorce on móde.
þ he on þræc drife.
his felfes funu.
þa com fóð metod.

that day of desire
the Lord had announced.
Then was the hap,
that that woman saw,
before Abraham,
Ishmael playing,
where they at meat
both sat,
holy in mind,
and all their domestics
drank and rejoiced:
then said *his* lofty mate,
his wife, to *the* chief:—
'Grant me, guardian of bracelets,
my dear lord,
bid go
Hagar elsewhere,
and Ishmael
with her lead:
we will not longer be together,
with my will.
If I may sway,
never Ishmael
with Isaac,
with my own child,
shall share *the* heritage
after thee,
when thou from *thy* body
sendest life.'
Then was to Abraham
grief in mind,
that into exile he must drive
his own son.
Then came *the* Lord of truth,

[134]

[a] Apparently an error for fiðian.

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ꝼneom on ꝼultum.
ꝑiꝺte ꝼeꝼhꝺ ȝuman.
ceaꝼum on clommum.
cyninȝ enȝla ꝼꝑꝼæc.
to abꝼahame.
éce ꝺꝼihten.
læt þe aꝼlupan.
ꝼoꝼȝe oꝼ bꝼeoꝼtum.
móꝺ-ȝepinnan.
ȝ mæȝeꝺ hiꝼe.
bꝼýꝺe þínꝼe.
hát bútú apeȝ.
ázáꝼ ꝼeꝼan.
ȝ iꝼmael.
cniht oꝼ cýꝺꝺe.
íc hiꝼ cýnn ȝeꝺo.
bꝼáꝺ ȝ bꝼeꝼne.
beaꝼna tuꝺꝼe.
pæꝼtmum ꝼpeꝺiȝ.
ꝼpa ic þe póꝼꝺum ȝehet.
þa ꝼe peꝼ hýꝼꝺe.
hiꝼ paldendе.
ꝺꝼáꝼ oꝼ pícum.
ꝺꝼeoꝼiȝ-móꝺ tú.
iꝺeꝼe oꝼ eaꝼꝺe.
ȝ hiꝼ ázen beaꝼn.[a]

the Powerful, to his aid;
he knew *the* man's soul
fettered with cares.
The King of angels spake
to Abraham,
the eternal Lord:—
'Let from thee slip
sorrow from *thy* breast,
mental strife,
and *thy* mate obey,
thy wife:
order both away
to go, Hagar
and Ishmael,
the boy from *the* country:
I will make his race
wide-spread and potent,
in *its* progeny of children,
in offspring, abundant,
as by *my* words I promised thee.'
Then the man obeyed
his Sovereign,
drove from *his* dwellings
the two sad of mind,
the woman from *his* habitation,
and his own child.

* * *
* * *
* * *
* * *
* * *
* * *

[a] Here a leaf has been cut out of the MS. What follows is the speech of Abimelech to Abraham, the beginning of which is wanting.

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* * *
* * *
* * *
* * *
* * *

ꝼꝑeoꝺol íꝼ ⁊ ȝeꝼene. [135] 'manifest *it* is and seen,
þ þe ꝼóꝺ meꝺoꝺ. that to thee *the* Lord of truth
on ȝeꝼıꝺꝺe íꝼ. is as *a* companion,
ꝼꝑeȝleꝼ alꝺoꝼ. *the* Prince of *the* skies,
ꝼeꝺe ꝼıȝoꝼ ꝼeleꝺ. who giveth victory,
ꝼnýꝺꝼum mihꝺum. through *his* sapient powers,
⁊ þín móꝺ ꝺꝼýmeꝺ. and strengtheneth thy mind
ȝoꝺcunꝺum ȝıꝼum. with gifts divine; [still
ꝼoꝼꝺon ðe ȝıena ꝼꝑeoꝼ. therefore to thee hath prospered
þæꝼ þu ꝑıð ꝼꝑeonꝺ oððe ꝼeonꝺ. what thou, with friend or foe,
ꝼꝑemman onȝunne. 11 hast to accomplish sought,
ꝑóꝼꝺum oððe ꝺæꝺum. by words or deeds.
ꝑalꝺenꝺ ꝼcuꝼeð. *The* Powerful forwardeth,
ꝼꝑea ꝼoꝼꝺ-peȝaꝼ. *the* Lord, *thy* goings forth,
ꝼolmum ꝼínum. with his hands,
ꝑıllan þínne. thy will;
þ ıꝼ ꝑíꝺe cuð. that is widely known
buꝼh-ꝼıttenꝺum. to *the* city-dwellers.
ıc þe bıꝺꝺe nu. I pray thee now,
ꝑıne ebꝼea. 20 O man of *the* Hebrews,
ꝑóꝼꝺum mínum. by my words,
þ ðu tıl-móꝺıȝ. that thou of disposition good
tꝼeopa ꝼelle. give *me a* pledge
ꝑæꝑa þína. of thy covenant,
þ þu ꝑılle me. that thou wilt to me
peꝼan ꝑæle ꝼꝑeonꝺ. be *a* faithful friend,
ꝼꝑemena to leane. in requital of *the* kindnesses
þaꝑa þe ıc to ꝺuȝuðum. which I, for *thy* benefit,
ðe ȝeꝺón hæbbe. have done to thee,
ꝼıððan þu ꝑeaꝼceaꝼt. 30 since that thou destitute

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ƿeoɲƿan cóme. from afar camest,
on ƿaƿ ƿeɲ-ƿeoðe. into this country,
ɲƿæccan laɼte. [136] with exile step.
ȝýlð me mið hýlðo. Pay me with affection,
ƿ ic ƿe hneap ne pæƿ. *for* that I was not sparing to thee
lanðeƿ ȝ liɼɼa. of land and favours;
peƿ ƿiɼɼum leoðum nú. be to these people now,
ȝ mæȝbuɲȝe. and to my
mínɲe áɲƿæɼt. kindred, faithful;
ȝiƿ ƿe alƿalða. if *the* All-powerful to thee,
úɲe ðɲihten. our Lord,
ɼciɲan ƿille. will grant,
ɼeðe ȝeɼceapu healðeð[a]. who holdeth *the world's* destinies,
ƿ ƿu ɲanð-ƿiȝum. that thou to *the* shielded warriors
ɲúmoɲ móte. bounteously may,
on ðiɼɼe ƿolc-ɼceaɲe. among this people,
ɲƿætƿa ðǽlan. ornaments distribute,
moðiȝɲa ȝeɼtɲeón. rewards of *the* bold,
meaɲce ƿettan. *a* land-mark set.'
ða abɲaham. Then Abraham
abimelehe. to Abimelech
pǽɲe ƿealðe. gave *his* covenant
ƿ he polðe ɼpa:. that he so would.

XLI.

ðɼðan pæƿ ɼe eaðeȝa. Then was the blessed
eaɼoɲa ƿáɲeƿ. son of Terah
in ƿilиɼtéa. in *the* Philistines'
ƿolce eaɲðƿæɼt. nation settled,
leoð ebɲéa. *the* Hebrews' prince,
lanȝe ƿɲáȝe. *a* long season,
ƿeaɼceaɼt mið ƿɲembum. poor with strangers.
him ƿɲea enȝla. To him *the* Lord of angels
ƿíc ȝetæhte. assigned *a* dwelling,

[a] From this line to the end of the canto the sense seems very obscure.

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þæp pepaf hatað.		where men call,
buph-ptttenðe.		*the* city-dwellers,
bepfabea lonð[a].		*the* land of Bersheba.
þæp fé halga.		There the holy *man*
heah fteap heceð.	[137]	*a* high steep dwelling,
buph timbhebe.		*a* town, built,
⁊ beafo fette.		and set *a* grove,
peo-beðð pofhte.		an altar wrought,
⁊ hif palðenðe.		and to his Sovereign,
on þæm glæð-fteðe.	10	on the ember-place,
gilð onfægðe.		*an* offering dedicated,
lác geneahe.		a gift sufficient,
þam þe líf fofigeaf.		to him who life *him* gave,
gefæliglic.		happy
fpegle unðep.		under heaven.
þa þæf fincef.		Then the chief
fe físca ongán.		began the powerful
cýning corfigan.		King to tempt,
cunnoðe geofne.		earnestly proved
hpilc þæf æðelingef.	20	what the man's
ellen pæfne.		fortitude were:
ftiðum pófðum.		with words austere,
fpfæc him fteafne tó.		he with *his* voice addressed him:—
gepít þu ofeftlice.		'Go thou, with utmost haste,
abrahaam péfan.		Abraham, journeying,
lafta leczan.		set *thy* steps,
⁊ þe lééðe míð.		and with thee lead
þín ágen beafn.		thine own child.
þu fcealt ifáác me.		Thou shalt Isaac to me
onfeczan funu ðínne.	30	sacrifice, thy son,
fýlf to tibfe.		thyself, as *an* offering,
fiððan þu gefigeft.		after thou mountest
fteape ðúne.		*the* steep downs,
hfuncg þæf hean lánðef.		(*the* ring of the high land,

[a] MS. and Junius lono.

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þe ic þe heonon ȝetæce.
up þínum ágnum fótum.
þæn þu fcealt áb ȝeȝænpan. [138]
bæl-fýn beapne þínum.
ȝ blótan fýlf.
funu mib fpeonbef ecge.
ȝ þonne fpeapcan lige.
leofef líc fopbænnan.
ȝ me lác bebeodan.
ne fopfæt he þý fíðe.
ác fona onȝann.
fýfan to fóne.
him pæf fnean[a] engla.
pónb onbnýfne.
ȝ híf palbenb[b] leof.
þa fe eabȝa.
abnaham fíne.
niht-nefte ofȝeaf.
nallef nefȝenbef.
hæfe piðhogode.
ác hine fe halga pef.
ȝýnde ȝnæȝan fpeonde.
cýðde þ him ȝafta peapbef.
eȝefa on bneoftum punode.
onȝan þa hif efolaf bætan.
ȝamol-fenhð ȝolbef bnýtta.
heht hine ȝeonȝe tpeȝen.
men mib fíðian.
mæȝ pæf híf ágen þnidda.
ȝ he feopða fýlf.
þa he fúf ȝepát.
fnom hif ágenum hofe. [139]
ifáác læban.
beapn únpeaxen.

which I from hence will show thee,)
up with thine own feet;
there thou shalt prepare *a* pile,
a bale-fire, for thy child,
and thyself sacrifice
thy son, with *the* sword's edge,
and then, with swart flame,
burn *the* beloved's body,
and offer *it* to me *a* gift.'
He delayed not the journey
but soon began
to hasten for *the* way.
To him was *the* Lord of angels'
word terrific,
and his Sovereign dear.
Then the blessed
Abraham his
night-rest gave up,
the Preserver's
behest despised not,
but him the holy man
girded with *a* gray sword,
showed that of *the* Guardian of
dread in *his* breast dwelt. [spirits
Began then his asses to saddle
the sage dispenser of gold,
bade him two young
men accompany,
his own son was *the* third,
and he *the* fourth himself.
Then he hastily departed,
from his own house,
leading Isaac,
a child unwaxen,

[a] MS. and Junius fnea.

[b] MS. and Junius palbenbe.

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ƿpeoɲb be ȝehilƭum.
polde hiƒ ƒunu cpellan.
þolmum ƒínum.
fýɲe ƒencan.
mæȝeƒ bɲeoɲe.
þa meƭodeƒ ðeȝn. [141]
uþan enȝla ƒúm.
abɲaham hlúde.
ƭƭeɲne cýȝde.
he ƭƭille ȝebád.
áɲeƒ ƿɲæece.
ȝ þam enȝle oncpæð.
him þa oɲƭum tó.
uþan oþ ɲodeɲum.
puldoɲ-ȝaɲƭ ȝodeƒ.
pódum mælde.
abɲaham leoþa.
ne ƒleah þín ágen beaɲn.
ac þu cpicne abɲégð.
cniht oþ áde.
eaþoɲan þínne.
him án puldɲeƒ ȝod.
maȝo ebɲea.
þu médum ƒcealt.
þuɲh þæƒ halȝan hánd.
heoþon-cýninȝeƒ.
ƒóðum ɲíȝoɲ-leanum.
ƒelþa onþón.
ȝinfæɲtum ȝifum.
þe pile ȝaɲƭa peaɲð.
liɲƒum ȝýldan.
þ þe pæƒ leoþɲa hiƒ.
ɲibb ȝ hýldo.
þonne þín ƿýlfeƒ beaɲn.
áð ƒtóð onæled.
hæfde abɲahame.

the sword by *the* hilt;
would kill his son
with his hands,
the fire quench
with *the* youth's gore.
Then *the* Lord's minister,
an angel from above,
Abraham loudly
called with voice.
He still awaited
the speech of *the* messenger,
and to the angel spake.
To him then quickly,
from *the* firmament above,
the glory-spirit of God
spake in words:—
'Beloved Abraham!
slay not thine own child,
but take thou alive
the boy from *the* pile,
thy son;
him *the* God of glory favoureth.
Parent of *the* Hebrews!
thou shalt meeds,
through *the* hand of the holy
King of heaven,
true rewards of triumph,
thyself receive,
ample lasting gifts:
thee will *the* Guardian of spirits
requite with favours,
for that to thee was dearer his
peace and grace,
than thine own child.'
The pile stood on fire,
had Abraham's

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metob mon-cynnes.		*the* Creator of mankind
mæge lotheg.		Lot's kinsman's
breostt geblissad.		bosom blessed,
þa he him his bearn forgeaf.		when he to him his child restored,
issáac cucne.		Isaac alive.
ða se eadega beholt.	[142]	Then looked the happy
sinc ofer exle.		man over *his* shoulder,
⁊ him þær fóm geseah.		and there saw *a* ram,
unfeor þanon.		not far from thence,
ænne standan.	10	one standing,
brodor ágnes.		(Haran's brother,)
brembrum fæstne.		in *the* brambles fast,
þone abraham genám.		which Abraham took,
⁊ hine on áb ahóf.		and on *the* pile it raised,
ofestum miclum.		with utmost haste,
for his ágen bearn.		for his own child, [chion drew,
abræg þa mid þý bille.		then, at the same time, *his* faul-
brýne-gield onhreab.		*the* burnt-offering prepared,
neccendne teg.		raised *it* reeking
sommes blóde.	20	with *the* ram's blood,
onbleot þ lác gode.		sacrificed the gift to God,
sægde leana þanc.		said thanks for *the* rewards,
⁊ ealra þara.		and for all those
þe him sið ⁊ ær.		(which to him late and ere)
gifena bruhten.		gifts *the* Lord
forgifen hæfde:.		had given *him*.

XLII.

XLII.

Hwæt we feor ⁊ neah.	[143]	Lo! we far and near
gefrugen habað.		have heard of,
ofer middan-geard.		throughout mid-earth,
moyses dómas.	30	*the* decrees of Moses;
wræclico wórd-riht.		(*a* wondrous oral law
wera cneorisse.		to *the* tribes of men;
in up-roder.		in *the* firmament above,
eadigra gehwam.		to every one of *the* blessed,

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æftep bealu friðe. after *their* adverse lot,
bóte lífes. life's recompense,
liffengðra gehpam. to each one living:—
langsumne sæð. *a* long narration,
hæleðum secgan. to rehearse to men;—
gehýre seðe wille. let him hear who will:)
þone on péstenne. whom in *the* waste
peoda[a] brihten. *the* Lord of hosts,
fróðfæst cyning. *the* just King,
mid his sylfes. with his own
mihte gepýrðode. power honoured,
ʒ him wundra fela. and to him wonders many,
éce alwalda. *the* Supreme eternal,
in æht forgeaf. in possession gave.
he wæs leof ʒode. He was dear to God,
leoda aldor. *the* people's prince,
horsc ʒ hreðen-sleaw. *a* bold and prudent
herʒes físa. leader of *the* multitude,
freom folc-toga. *a* valiant general.
faraónes cyn. *The* race of Pharaoh,
ʒodes andsacan[b]. *the* denier of God,
synd-píne band. *he* by pain of *his* rod restrained,
þær him gefealde. where to him entrusted
risona waldend. *the* Lord of triumphs
módsum mazo-sæfum. (to *the* bold leaders)
his mázа feorh. *the* lives of *his* kindred,
on físt eðles. into *the* abundance of *the* land,
abrahames sunum. (to *the* sons of Abraham.)
heah wæs þ hand-leán. High was the reward,
ʒ him hold freа. and *the* Lord gracious to him;
gefealde wæpna geweald. *he* gave *him* power of arms
wið wraðra gryre. against *the* fear of foes,
orencom mid þý campe. with which in fight *he* overcame
cnéo-mázа fela. of many tribes

[a] MS. and Junius þeode. [b] MS. and Junius aandaca.

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ƿeonda[a] ƿolc-ɲihc. of enemies *the* liberties[b].
ða ƿæƿ ƿoɲma ɲíð. Then was *the* first time
þ hine peɲoda ȝod. that him *the* God of hosts
póɲdum næȝde[c]. approached with words,
þæɲ he him ȝeƿæȝde. when he to him said
ƿóð-pundɲa ƿela. many true wonders;—
hu þaƿ poɲulb poɲhte. how this world wrought
pitiȝ bɲihten. *the* sagacious Lord,
eoɲðan ymbhpýɲɲt. *the* orb of earth
ȝ úp-ɲodoɲ. and firmament above
ȝeƿette ɲíȝe níce. established, in triumph powerful,
ȝ hiƿ ƿylfeƿ naman. and his own name,
ðone yldo beaɲn. which *the* sons of men
æɲ ne cúðon. ere knew not,
ƿɲóþ fædeɲa cyn. *the* race of ancient fathers,
þeah hie ƿela piɲton. though many things *they* knew.
hæfde he þa ȝefɲíðed. He had then strengthened
ƿóðum cnæftum. with true powers,
ȝ ȝepuɲðodne. and honoured,
peɲodeƿ aldoɲ. [144] *the* prince of *the* multitude,
fanaónef feond. Pharaoh's foe,
on foɲð-peȝaƿ. in *his* onward course.
þa fæƿ inȝéne. Then was of old,
ealdium pítum. with *its* ancient wise,
deaðe ȝedɲenced. drenched with death
bɲiht-folca mæɲt. *the* greatest of nations.
hoɲd-peaɲda hnýne. At *the* fall of *the* treasure-wards
heaf fæƿ ȝenípad. was *their* wail renewed,
ɲfæfon fele bneamaf. slept *their* many joys,
ɲince beɲofene. of treasure reft.
hæfde mán-ɲceaðan. He had of *the* sinful,
æt middeɲe niht. at midnight,
ɲnecne ȝefýlled. woefully felled

[a] In MS. and Junius ƿeonda is repeated. [b] Literally, *the folkright.*
[c] næȝan, *poetice*, ut videtur, pro hniȝan.—*Lye.*

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frum-beasina fela.
abrocene burh-peardas.
bana síde scrað.
láð leod-hata.
land drýrmýde.
deadra hræpum.
duzoð forð zepát.
pór pæs síde.
poruld-dreáma lýt.
pænon hleahtor-smiðum.
handa belocene.
alýfed láð sið.
leode zrétan. [145]
folc féredde.
freond[b] pæs bereafod.
herzas on helle.
heofon þiderr becóm.
drusun deofol-zýld.
dæz pæs mære.
ofer middan-zeard.
þa seo menzeo fór.
swa þæs[c] fæsten dreah.
fela missera.
eald-felusze.
egýpta folc.
þæs þe hie síde feðð.
sýnnan þohton.
moysese mázum.
zif hie metod lete.
onlanzne lust.
leofes síðes.
fýnd pæs zefýsed.

many first-born;
the bursten city-holds
the slayer widely penetrated,
the fell hater of *the* people;
the land mourned over
the corpses of *the* dead,
their flower departed,
wail was on every side,
little of worldly joys;
of *the* laughers[a] were
the hands closed;
the dire journey *it was* permitted
to *the* people to bewail,
the departing nation.
The enemy was spoiled,
their multitudes in hell;
heaven thither came,
fell *their* infernal gods,
great was *that* day
over mid-earth,
when the many departed,
who that bondage had endured
many seasons,
the old malignant
folk of Egypt,
for that they perpetually
thought to deny
to *the* kin of Moses,
if them *the* Lord permitted,
the long desire
of *their* wished-for journey.
The march was hastened,

[a] Literally, *the laughter-smiths.*

[b] For freond I suspect we ought to read feond. The line answers to Exod. xii. 36: "And they spoiled the Egyptians."

[c] Apparently an error for þæt.

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ꝼnom ꝼeðe læðde.
móðiz maʒo-þæꝼꝼa[a].
mæʒ-buꝼh heoꝼa.
oꝼeꝼꝼóꝼ he míð þý ꝼolce.
ꝼæꝼtena poꝼn.
land ⁊ leoð-peaꝼð.
laðꝼa manna.
enʒe anpaðaꝼ.
úncúð ʒeláð.
oð þ hie on ʒuð-mýꝼce.
ʒeaꝼꝼe bæꝼon.
þæꝼon land heoꝼa.
lýꝼt-helme beþeaht.
meaꝼc-hoꝼu móꝼ healð.
moýꝼeꝼ oꝼeꝼ þa.
ꝼela meoꝼinʒa.
ꝼýꝼde ʒelæðde.

XLIII.

Heht þa ýmb tpa niht. [146]
tíꝼþæꝼtne hæleð.
ꝼiððan hie ꝼeondum.
oðꝼaꝼen hæꝼdon.
ýmb picʒean.
peꝼodeꝼ beaꝼhtme.
mið ælf eꝼe.[c]
æthaneꝼ[d] býꝼiʒ.
mæʒneꝼ mæꝼte.
meaꝼc-landum ón.
neaꝼꝼe ʒenýddon.
on noꝼð-peʒaꝼ.

bold he who led
(the proud leader of *the* tribes)
their kin.
He traversed with the folk
many fast towns,
the land and nation's guardian,
of *the* hostile men;
narrow passes,
an unknown way,
till that they on *the* hostile frontier
assembled ready.
The lands they occupied were
with *an* air-helm bedecked,
the mountain held *their* tents[b].
Moses then over
many obstacles
led *the* march.

XLIII.

God then, after two nights, bade
the illustrious chief,
when they from *the* enemies
had escaped,
to encamp about

the town of Etham,
with most of *his* power,
on *the* border lands.
Closely *they* pressed
on *the* north ways,

[a] MS. and Junius ꝼæpa.
[b] Literally, *field-houses*.
[c] I am unable to give any interpretation of these two lines.
[d] Junius æt aneꝼ, but in the MS. an h is superscribed in a very ancient hand, probably nearly coeval with the MS. itself; I have therefore not hesitated to admit it into the text. See Exod. xiii. 20.

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ꝑıꝟton hım be ꝟuðan.	*they* knew that on their south
ꝟıȝel-paꝑa lanð.	*was the* Ethiops' land,
ꝟoꝑbæꝑneð buꝑh-hleoðu[a].	scorched mountain-heights,
bꝑune leoðe.	(*a* people brown
hatum heoꝟon-colum.	with *the* hot coals of heaven;)
þæꝑ halıȝ ȝoð.	there *the* holy God
ꝑıð ꝑæꝑ bꝑýne.	against *the* heat intense
ꝟolc ȝeꝟcýlðe.	shielded *the* people,
bælce oꝟeꝑ bꝑæðe.	with *a* canopy o'erspread
býꝑnenðne heoꝟon.	*the* burning heaven,
halȝan nette.	with *a* holy net,
hátpenðne lýꝟt.	*the* torrid air.
hæꝟðe peðeꝑ-polcen.	Had *the* cloud,
píðum ꝑæðmum.	in *its* wide embrace,
eoꝑðan ȝ up-ꝑoðoꝑ.	*the* earth and firmament above
eꝑne ȝeðæleð.	alike divided:
læðde leoð-peꝑoð.	*it* led *the* nation-host;
líȝ-ꝟýꝑ aðꝑánc.	quenched was *the* flame-fire,
hate heoꝟon-toꝑht.	with heat heaven-bright.
hæleð paꝟeðon.	*The* people were amazed,
ðꝑuhta ȝeðꝑýmoꝑt.	of multitudes most joyous,
ðæȝ-ꝟcealðeꝟ[b] hleo.	*their* day-shield's shade
panð oꝟeꝑ polcnum.	rolled over *the* clouds.
hæꝟðe pítıȝ ȝoð.	*The* wise God had
ꝟunnan ꝟıð-ꝑæt.	*the* sun's course
ꝟpeȝle[c] oꝟeꝑtolðen.	with a sail shrouded;
ꝟpa þa mæꝟt-ꝑápaꝟ.	though the mast-ropes
men ne cuðon.	men knew not,
ne ða ꝟeȝl-ꝑóðe.	nor the sail-cross
ȝeꝟeón meahton.	might *they* see,
eoꝑð-buenðe.	*the* inhabitants of earth,

[a] Apparently an error for beoꝑh-hleoðu.

[b] Lye and others propose the correction ðæȝ-ꝟceaðeꝟ, which is quite needless, ꝟcealð being an orthographical-variation of ꝟcýlð, sometimes written ꝟcelð.

[c] Either an error or an orthographical variation for ꝟeȝle (as cꝑom for com, p. 113, l. 14; hꝑneopon for hneopon, p. 188, l. 1; ꝟꝑoꝑ for ꝟóꝑ, p. 193, l. 1). The word occurs again at p. 184, l. 10.

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ealle cnæfte. all *the* enginery;
hu afæftnob pæf. how was fastened
felb-húfa mæft. [ðobe[a]. *that* greatest of field-houses.
fíððan he mid fulðfe gepeorf- After that he with glory honoured,
* * *
* * *
* * *
þeoden holde. to *the* Lord faithful.
þa pæf þfidda fíc. Then was *the* third station,
folce to fnorfe. in comfort to *the* people.
fýnd eall gefeah. All *the* host saw
hu þæf hlifedon. how there towered
halige fegla[f]. 10 *the* holy sails,
lýft pundor leoht. *the* aerial wonder light.
leode ongéton. *The* people knew,
dugoð ifrahela. *the* flower of Israel,
þ þæf dryhten cpom. that *the* Lord there came,
pefoda dryhten. *the* Lord of hosts,
fíc-fteal metan. *a* camp to mete:
him befforan fórfan. before him journeyed
fýf ⁊ polcen. fire and cloud,
in beorht fodor. in *the* bright firmament,
beamaf tpezen. 20 two pillars,
þafa æghpæðef. each of which
ef-gedælde. shared alike
heah-þegnunga. [147] *the* high services
haligef gaftef. of *the* holy Spirit,
deormódfa fíð. *the* march of the beloved,
dagum ⁊ nihtum. by day and night. [morrow,
þa ic on morgen gefrægn. Then, as I have heard, on *the*
módef fórfan. *the* bold in mind
hebban heafe-býman. raised *the* war-trumps,
hlúdan fteafnum. 30 with voices loud,
fulðref póman. *the* terrors of glory:

[a] Here a part of the poem has probably been omitted by the scribe, there being no hiatus in the MS.

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þeɲoð eall aɲáɾ.	*the* host all rose,
moðiʒɲa mæʒen.	*the* power of *the* valiant,
ɾɲa him moýɾeɾ bebeáð.	as them Moses bade,
mǽþe maʒo-þæɾɲa.	*the* tribes' great chieftain,
meꞇoðeɾ ꝑolce.	*the* people of *the* Lord.
ꝑúɾ ꝑýɲð-ʒeꞇɲum.	Prompt that marshal band
ꝑoɲð ʒeɾápon.	saw onward
líꝑeɾ laꞇ-þeop.	*the* Guide of life
líꝑ-péʒ meꞇan.	mete out life's way,
ɾþeʒl-ɾíðe þeolð.	*he the* sail's course directed.
ɾǽ-men æɾꞇeɲ.	*The* seamen after
ꝑóɲon ꝑlóð-péʒe.	marched *the* flood way,
ꝑolc þæɾ on ɾalum.	*the* folk prospered.

XLIIII.

Þlúð heɲʒeɾ cýɲm.	[148]	Loud was *the* shout of *the* host,
heoɾon-beacen aɾꞇáh.		*the* heavenly beacon rose
æɾena ʒehþam.		each evening.
oðeɲ punðoɲ ɾýlliꞇ.		Another stupendous wonder!—
æɾꞇeɲ ɾunnan.		After *the* sun's
ɾeꞇl-ɲáðe beheolð.		setting course, *they* beheld
oɾeɲ leóð-peɲum.		over *the* people,
líʒe ɾcínan.		*a* flame to shine,
býɲnenðe beám.		*a* burning pillar;
bláce ɾꞇóðon.		pale stood
oɾeɲ ɾceoꞇenðum.		over *the* archers
ɾcíɲe leoman.		*the* clear beams,
ɾcɪnon ɾcýlð-hɲeoðan[a].		*the* bucklers shone.
ɾceaðo[b] ɾɲɪðɲeðon.		*The* shades prevailed;
neoþle nihꞇ-ɾcupan.		*yet the* falling nightly shadows
neah ne mihꞇon.		might not near
heolɾꞇoɲ ahýðan.		shroud *the* gloom.
heoɾon-canðel baɲn.		*The* heavenly candle burnt,

[a] ɾcýld-hɲeoðan. I am unable to translate the latter part of this compound.

[b] Perhaps we ought to read ɾceaðo. I am aware that my translation of this and the three following lines is far from satisfactory.

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nipe nihт-peaɲð.
nýðe ꝛceolðe.
pícian oꝛeɲ peɲeðum.
þý læꝛ him péꝛтen-gꝛýꝛe.
háɲ hæð[a].
holmegum peðeɲum.
oꝛeɲclamme.
ꝛeɲhð geтpæꝛ.
hæꝛðe ꝛoɲegenga.
ꝛýɲene loccaꝛ.
blace beámaꝛ.
bell egꝛan hpeóp.
in þam heɲe-þneáтe.
hatan líge.
þ he on péꝛтenne.
peɲoð ꝛoɲbæɲnde.
nýmðe hie móð-hpaтe.
moýꝛeꝛ hýɲde.
ꝛceán ꝛcíɲ peɲoð.
ꝛcýldaꝛ lixтon.
geꝛapon ɲándꝛ-pigan.
ɲihтe ꝛтɲáтe.
ꝛegn oꝛeɲ ꝛpeóтon.
oð þ ꝛæ-ꝛæꝛтen.
landeꝛ æт énde.
leoð[b]-mægne ꝛoɲꝛтóð.
ꝛúꝛ on ꝛoɲð-pég.
ꝛýɲð-píc aɲáꝛ.
pýɲpтon hie peɲige.
píꝛтe genægðon.
móðige meтe-þegnaꝛ.
hýɲa mægen beтon.

the new night-ward
must by compulsion
rest over *the* hosts,
lest them horror of *the* waste,
the hoar heath
with *its* raging storms,
should overwhelm,
their souls fail.
Had *their* harbinger
fiery locks,
pale beams;
a cry of dread resounded
in *the* martial host,
at *the* hot flame,
that it in *the* waste
would burn up *the* host,
unless they zealously
Moses obeyed.
Shone *the* bright host,
the shields gleamed;
the bucklered warriors saw
in *a* straight course
the sign over *the* bands,
till that *the* sea-barrier,
at *the* land's end,
the people's force withstood,
suddenly, on *their* onward way.
A camp arose;—
they cast them weary *down;*
approached with sustenance
the bold sewers[c];
they their strength repaired,

[a] This line is incomplete, and between l. 7. and l. 8. there is no alliteration; indeed this part of the MS. is in general written with far less accuracy than the preceding.

[b] MS. leo.

[c] Literally, *meat-thanes.*

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bꞑæðbon æꞇꞇeꞑ beoꞑȝum.
ꞑððan bẏme ꞇanȝ.
ꞇlocan ꞇelð-húꞇum.
þa pæꞇ ꞇeoꞑðe píc.
ꞑanð-pɪȝena ꞑæꞇꞇ.
be þan ꞑeáðan ꞇé.
ðæꞑ on ꞇẏꞑð hẏꞑa.
pæꞑ ꞇpell becpom.
ohꞇ ɪnlenðe.
eȝꞇan ꞇtóðan.
pæl-ȝꞑẏne peꞑoða.
ꞑæc-mon ȝebáð.
láðne láꞇꞇ-peaꞑð.
ꞇeðe him lanȝe ǽꞑ.
eðelleaꞇum.
on nieb ȝeꞇcnaꞇ.
pean pɪꞇum ꞇæꞇꞇ.
pǽne ne ȝýmðon.
ðeah þe ꞇe ẏlðꞑa cẏnɪnȝ.
ǽꞑ ȝe.....[a]

spread *themselves* about,
after *the* trumpet sang,
the sailors in *the* tents.
Then was *the* fourth station,
the shielded warriors' rest,
by the Red Sea.
There in their camp
the sudden tidings came,
fear *on the* people:
in dread *they* stood,
deadly horror of *the* hosts;
the fugitive awaited
the foe in *his* rear,
who to him long ere,
to *the* homeless,
had by force assigned
misery with torments fast.
Their covenant they heeded not,
although the elder king,
ere.....

* * *
* * *
* * *
* * *
* * *
* * *

XLV.

XLV.

* * *
ða peaꞑð ẏꞑꞇe peaꞑð. [149]
ɪn ȝeꞇolca.....
* * *
manna æꞇꞇeꞑ maðmum.
þ he ꞇꞑa mɪceleꞇ ȝeðáh.
ealleꞇ þæꞇ ꞇoꞑȝéton.

Then was *the* heir,
in *the* people's.....

according to the treasures of men;
so that he thus greatly throve.
All this *they* forgot,

[a] Here the MS. has manifestly suffered mutilation.

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ꝛɪððan ȝname puꝛbon. after *they* became hostile,
eȝýpta cýn. *the* Egyptian race,
ýmb án tpíȝ. about a rod[a].
ða heo hiꝛ mæȝ-pinum. Then they on his kindred
moꝛðoꝛ ꝛnemeðon. murder perpetrated,
ꝛnoht beꝛenedon. kindled strife,
pǽꝛe ꝛnǽton. brake *their* covenant,
pæꝛon heaðo-pýlmaꝛ. *their* deadly feuds were
heoꝛtan ȝetenȝe. at heart heavy,
miht-móð peꝛa. *the* violent minds of *the* people.
mánum tꝛeopum. With false faith,
polðon hie þ ꝛeoꝛh-lean. they would that life-gift
ꝛácne ȝýlðan. with fraud requite;
þ te he þ ðæȝ-peoꝛc. so that they that day-work
ðꝛeoꝛe ȝebohte. bought with blood
moýꝛeꝛ leoðe. from *the* people of Moses,
þæꝛ him mihtiȝ ȝoð. when them *the* mighty God,
on ðam ꝛpilð-ꝛíðe. on that perilous journey,
ꝛpeðe ꝛoꝛȝéꝛe. gave *a* prosperous issue.
þa him eoꝛla móð. Then of his men *the* mind
oꝛtꝛýþe peaꝛð. became despondent,
ꝛɪððan hie ȝeꝛapon. after that they saw,
oꝛ ꝛuð-peȝum. from *the* south ways,
ꝛýꝛð ꝛaꝛaóniꝛ. *the* host of Pharaoh
ꝛoꝛð onȝanȝan. coming forth,
oꝛeꝛ holt peȝan. moving over *the* holt,
eoꝛeð lixan. *the* band glittering.
ȝáꝛaꝛ tꝛýmeðon. *They* prepared *their* arms,
ȝuð hpeaꝛꝛoðe. *the* war advanced,
blicon boꝛð-hꝛeoðan. bucklers glittered,
býman ꝛunȝon. trumpets sang,
þuꝛaꝛ þunian. standards rattled,
þeoð-meaꝛc tꝛeðan. *they* trod *the* nation's frontier.

[a] Literally, *a twig;* apparently in allusion to the rod of Aaron, which had occasioned so much calamity to the Egyptians:—the line is, however, defective.

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on hpæl hpeopon.
heþe-fuzolaf.
hilðe zifæðize.
ðeapiz-feðeþe.
ofeþ ðniht-neum.
ponn pæl-ceafeza[a]. [151]
pulfaf funzon.
atol æfen-leoð.
æteþ on pénan.
caþleafan ðeof.
cpylð nóf beoðan[b].
on láðþa laft.
leoð-mæzneþ ful.
hpeopon meaþc-peaþaf.
miðdum nihtum.
fleah fæze záft.
folc pæf zehæzeð.
hpilum of þam peþoðe.
plance þezaf.
mæton mil paðaf.
meaþa bózum.
him þæþ feðn-cyninz.
fið þone feðn foþan.
manna þenzel.
meaþc þneate náð.
zuð-peaþð zumena.
zfum helm zeþpeon.
cininz cin-beþze.
cumbol lixton.
fizeþ on pénum.
hpæl hlencan fceoc.
heht hif heþe-cifte.
healðan zeofne.

Around *them* screamed
the fowls of war,
greedy of battle,
dewy-feathered,
over *the* bodies of *the* host,
(*the dark chooser of the slain*);
the wolves sung
their horrid evensong,
in hopes of food,
the reckless beasts,
threatening death to the valiant:
on *the* foes' track *flew*
the army-fowl.
The march-wards cried
at midnight;
flew the spirit of death:
the people were hemmed in.
At length of that host
the proud thanes
met mid the paths,
in bendings of *the* boundaries;
to them there *the* banner-king
marched with the standard,
the prince of men
rode *the* marches with *his* band;
the warlike guardian of *the* people
clasped *his* grim helm,
the king, *his* visor.
The banners glittered
in hopes of battle;
slaughter shook *the* proud.
He bade his warlike band
bear *them* boldly,

[a] The raven.
[b] This line is extremely obscure: nóf is possibly an error for nórum.

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fæſt fýnd-ȝetrum.	*the* firm body.
fneond ónſiȝon[a].	*The* enemy saw
láðum eaȝan.	with hostile eyes
land-manna cýme.	*the* coming of *the* natives:
ymb hine pæȝon.	about him moved
piȝend únforhte.	fearless warriors.
háne heora pulfaſ[b].	*The* hoar army wolves
hilde ȝnetton.	*the* battle hailed,
þunſtiȝe þræc-píȝeſ.	thirsty for *the* brunt of war.
þeoden holde.	The prince faithful *ones*
hæfde him aleſen.	had to him chosen,
leoda duȝeðe.	*the* flower of *the* people,
tíſ-eadiȝra.	renowned *men*
tpá þuſend.	two thousand;
þ pæron cyninȝaſ.	these were kings
ȝ cneop-máȝaſ.	and kinsmen
on þ eade niht[c].	in the realm,
æðelum deore.	dear to *the* nobles,
foſðon ánra ȝehpilc.	therefore each one
út alæde.	led out,
pæpned-cynneſ.	of *the* male kind,
piȝan æȝhpilcne.	every warrior
þara þe he on ðam fýſtre.	of those that he in that space
finðan mihte.	could find.
pæron inȝemen.	Were in common,
ealle ætȝædere.	all together,
cyninȝaſ on coſðre.	*the* kings in *a* body.
cuð oft ȝebáð.	*The renowned oft awaited*
hoſn on heape.	*the horn in the phalanx,*

[a] fneond I suspect to be an error for feond, and ónſiȝon either an error, or a different orthography for onfapon.

[b] Apparently an error for here-pulfaſ.

[c] This line I do not understand. It is probable that the scribe, unable to spell what he did not see, wrote this and some other parts of the MS. from dictation, and that the true reading is, on þam eoſð-ſíce, or eaſð-ſíce. The similarity of sound between the two readings may have been sufficiently great to occasion the mistake.

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to hpæʃ hæʒʃtealð-men.		*to the leaders of which*
ʒuð-þɲeat ʒumena.		*the* warlike host of people
ʒeaɲpe bæɲon.		ready marched;
ʃpa þæɲ eoɲp-peɲoð.		who there *the* legion host
éc anlæððon.		also led on,
láð æʃteɲ láðum.		foe after foe,
leoð-mæʒneʃ poɲn.		*a* powerful band,
þuʃenð-mælum.		by thousands.
þiðeɲ pæɲon ʃúʃe.		Thither *they* promptly came,
hæʃðon hie ʒemýnteð tó þam.	[153]	*they* had resolved thereon,
mæʒen-heápum.	11	with *their* powerful bands,
tó þam æɲ-bæʒe.		on that morn,
ıʃɲahela cýnn.		*the* race of Israelites,
billum abɲeotan.		with *their* faulchions, to destroy,
on hýna bɲoðoɲ[a] ʒýlð.		in vengeance for their brothers:
ʃoɲþon pæʃ ın picum.		therefore was in *the* camp
póp úp-ahafen.		*a* cry upraised,
átol æfen-leoð.		*a* dire evensong;
eʒeʃan ʃtóðon.		in dread *they* stood
peɲeðon pæl-net.	20	*cursed the fatal net.*
þa ʃe poma cpom.		Then dread came *over them,*
fluʒon fɲecne ʃpel.		*they* fled *the* dire intelligence.
feonð[b] pæʃ ánmóð.		*The* foe was unanimous,
peɲuð pæʃ píʒ-blác.		*the* host was war-pale,
oð þ þlance foɲʃceaf.		till that *their* pride cast down
mihtıʒ enʒel.		*a* mighty angel
ʃe ða menıʒeo beheolð.		who the multitude protected:
þ þæɲ ʒelaðe[c] mið hım.		that there *the* way with them
lenʒ ne mihton.		*they* might not longer
ʒeʃeón tofomne.	30	see together,
ʃıð pæʃ ʒeðæleð.		*the* road was parted;

[a] Apparently an error for bɲoðɲa.

[b] By feonð, *the foe,* seem to be intended the Egyptians; and by peɲuð, *the host* of the Israelites, who are represented as pıʒ-blac, i. e. *pale with fear* of the enemy's approach.

[c] MS. and Junius ʒelaðe.

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hæfde nýð-fara. [154] *the* fugitive had
niht-langne fýlst. *a* night long space;
þeah ðe him on healfa gehpam. though him, on either side,
hettende feomedon. driving urged
mægen oððe mere-ftreame. force or sea-stream.
nahton máran hpýlst. *They* had not *a* great space,
pæron orpenan. *they* were hopeless
eðel-uhtes. of *the* land-rights:
fæton æftep beorgum. *they* sate dispersed
in blacum feafum. in sad garments,
pean on penum. with affliction in *their* thoughts;
pæccende báð. watching awaited
eall feo fib-gedriht. all the kindred band
fomod ætgædere. at once together
mafan mægenes. *the* great power;
oð mofes bebeád. until Moses bade
eorlas on úht-tíd. *his* men, ere dawn,
ésnum bénum[a]. with brazen trumps,
folc fomnigean. *the* folk to gather,
fnecan árísan. the bold arise,
habban heora hlencan. have their courage *ready*,
hýgan on ellen. think on valour,
beran beorht fearo. bear bright arms,
beacnum cígean. summon with signals
fpeot fande neár. *the* multitude near to *the* sand.
fnelle gemúndon. Quickly remembered
peardas físg-leoð. *the* watchmen *the* war-song;
perod pæs gefýred. the host was set in motion,
bnudon orep burgum. spread *themselves* about.
býman gehýrdon. Heard *the* trumpets
flotan felð-hufum. *the* mariners in *the* tents;
fýrd pæs on orste. *the* march was hastened,
fiððan hie getealdon. after they had numbered,
fið þam teón-hete. against that dire hostility,

[a] bénum is evidently an error for bémum. See line 30.

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on þam fyrð-herige. in their van,
feðan twelfe twelve bands
móde fóra. of *men* for courage famed:
mægen þæs onhréred. *their* valour was roused,
þæs on ánra gehwam. was in every one
æðelan cynnes. of noble race
aleſen undes líndum. chosen, under linden *bucklers*,
leoda duguðe. *the* flower of *the* nations.
on folc-getæl. In *the* number of *the* people.
fiftig cirta. were fifty bands;
hæfde cirta gehwilc. each band had
cuðes fenoðes. of *the* famed host,
gar-berendra. arm-bearing,
guð-fremmendra. war-faring,
x. hund geteled. ten hundred numbered
tír-eadigra. illustrious warriors;
þ þæs figlic fenod. that was *a* warlike host.
þác ne gnetton. *The* weak admitted not,
in þ finc-getæl. into that martial number,
fæfran heriges. *the* leaders of *the* army,
þa þe for geogoðe. those that, for youth,
gyt ne mihton. might not yet,
under beorð-hreoðan. under *their* bucklers,
breost-net[a] feña. *the* breast-net[a] of men,
wið flane feonda[b]. against *the* arrows of *the* enemies,
folmum fenigean. with *their* limbs defend,
ne him bealu benne. nor baleful wounds
gebiden hæfdon. had awaited,
ofer linde lægig[c]. over *the* linden shields,

[a] That is, the shirt of mail, formed of rings like net-work.

[b] Probably an error of the scribe for feonda.

[c] lægig. Under this word Lye makes the following observation: "Hæc vox occurrit apud Cædm. 68. 5: At interpretatio ejus, ut et multarum aliarum in ista poetica paraphrasi occurrentium, minime liquet." In the Suppl. it is explained *docilis, tyro.*

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líc-punde ſpoꝛ. sore body-wounds,
ȝýlp-pleȝan ȝáꝛeſ. *the* dart's exulting play.
ȝamele ne móꝛton. The aged might not,
háꝛe heaðo-ꝛíncaſ. *the* hoary chieftains,
hilde onþeon. [155] engage in battle,
ȝiſ[a] him móð heapum. *yet* in *the* bands their mind
mæȝen ſpiðꝛade. *and* might had sway;
ác hie be pæſtmum. for *they*, according to *his* strength,
píȝ[b] cuꝛon. chose *each* warrior:
hú in leoðſcipe. how in *the* nation
læſtan polde. *he* would show
móð mid ánan. valour with glory,
eac þan mæȝneſ cꝛæft. also by dint of might,
* * *
ȝáꝛ-beameſ ſenȝ. *the* spear-beam grasped.
þa pæſ hand-ꝛoꝛꝛa. Then was of *the* famed of hand
heꝛe ætȝædere. *the* host together.
ſúſ ſoꝛð-peȝaſ. Rapid *the* onward ways
ſana up ꝛáð. *the* sign uprode,
beama beoꝛhteſt. of pillars brightest,
butan[c] ealle þa ȝen. above *them* all again,
hponne ſið-boda. when, *a* marshal of *their* path,
ſæ-ſtꝛeamum neah. near to *the* sea-streams,
leoht oſeꝛ lindum. *its* light over *the* bucklers
lýft-edoꝛaſ bꝛæc: had burst *the* aerial dwellings.

XLVI.

Ahleop þa ſoꝛ hæleðum. [156] Leaped then before *the* warriors
hilde calla. *the* man of war,
bald beohaꝛa[d]. *the* bold commander
bóꝛð up-ahóf. *his* shield upraised,

[a] ȝiſ, if not an error of the scribe for ȝit or ȝýt, seems here to be used in the same sense.

[b] píȝ here seems to be used for piȝan.

[c] For butan, I suspect we should read buſon.

[d] The signification of this word is very doubtful. Lye, in Suppl., has "beo-

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heht þa folc-togan.	bade *the* folk-leaders
fýnde geftallan.	stay *the* march,
þenden módigef medel.	while *the* bold *chief's* address
monige gehýrdon.	many should hear.
polde fneotidigean.	Would harangue
fícef hýrde.	*the* guardian of *the* state,
ofer here-cirte.	through *the* martial host,
halgan fteafne.	with holy voice:
peroder fíra.	*the* leader of *the* multitude
purhdmýndum frræc.	with dignity spake:—
ne beoð ge þý forhtran.	'Be ye not the more fearful,
þeah þe fáraón bringe.	though that Pharaoh hath brought
fweord-figendra.	of sword-warriors
fíde heriað.	vast bands,
eorla únrím.	of men *a* countless number;
hám eallum file.	to all these will
mihtig drihten.	*the* mighty Lord,
þurh míne hand.	through my hand,
to dæge þiffum.	on this day,
dæd-leán gyldan.	give requital for *their* deeds,
þ hie lífigende.	that they living
leng ne moton.	longer may not
ægnian mid. ýrmðum.	hold in misery
irrahela cyn.	*the* race of Israel.
ne fillað eop. anbræban.	Dread ye not
deade féðan.	dead bands,
fæge fearhð-locan[a].	fated carcases;
fýrft if æt ende.	*the* space is at *an* end
læneg lífeg.	of *their* fragile lives.
eop if láf godeg.	From you is *the* lore of God
abroden of breoftum.	withdrawn from *your* breasts;
ic on betefan fæð.	I rede to *what is* better,

hatan i. q. behatan, *spondens, sponsor. Moses* ita dictus fidem dans *Israelitis* de salute promissa desperantibus." The translation given in the text is from hatan in the sense of *to command.*

[a] The literal meaning of fearhð-loca is, *that which incloses the soul or life.*

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þ ge gepuṗðien.		that ye honour
þalðnej aldop.		*the* Chief of glory,
ȝ eop líf-ȝnean.		and to your life's Lord
lifȝa bidde.		for blessings pray,
fiȝopa ȝefýnto.		fruits of triumphs,
þæp ge fiðien.		where ye are journeying.
þif if fe écea.		This is the eternal
abnahamej ȝod.		God of Abraham,
fnumfceaft fnea.		Lord of creations,
fe ðaf fýnd pefneð.	10	who this host guardeth,
módiȝ ȝ mæȝen-þóft.		grand, and for might renowned,
mid þæne micla hand.		with the powerful hand.'
hóf ða fop heafum.	[157]	Then before *the* multitudes raised
hlúde fteafne.		*a* loud voice,
lífȝendna þeod[a].		*before the* people of *the* living,
þa he to leodum fpræc.		when he to *the* nations spake:—
hpæt ge nú eagum.		'Lo! ye now with *your* eyes
to onlociað.		behold,
folca leofoft.		most beloved of people,
fæȝn-pundna fum.	20	*a* stupendous wonder;
hu ic fylfa floh.		how I myself have struck,
ȝ þeof fpiðne hand.		and this right hand,
ȝnene tácne.		with *a* green sign,
ȝaf-fecȝef deop.		*the* ocean's deep:
ýð úp fæneð.		*the* wave ascends;
offtum fýnceð.		rapidly worketh
pæteft [ȝ][b] peal-fæftten.		*the* water *a* wall-fastness;
peȝaf fýndon dȝýge.		*the* ways are dry,
hafpe hiene-fcaðca.		rugged army-roads;
holm ȝenýmeð.	30	*the* sea *hath* left

[a] Manning (Suppl. ad Lye) supposes that þeod in this place may be put for þeoden, which is not probable, as lifȝendna þeoden could hardly apply to Moses. Perhaps we ought to read þeode, and consider the line as in apposition to heafum, and also governed by fop.

[b] The ȝ is manifestly an error, and destructive of the sense: "And the waters were a wall unto them," &c. Exod. xiv. 29.

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ealde ſtaðolaſ.		*its* old stations:
þa[a] ic æfre ne gefrægn.		where I before have never heard,
ofer middan-geard.		over mid-earth,
men gefaran.		men to journey,
fáge feldas.		*are* variegated fields,
þa forð heonon.	[158]	which from this time,
in ece[b].		through eternity,
yðe þeahton.		*the* waves have covered:
fælde[c] fæ-grundas.		*the* salt sea-depths
ſuð-winde forhnám.	10	hath *the* south wind dried up,
bæð-segsa blæſt.		*the* sea-waves' blast.
bring[d] is afaren.		Ocean is swept away,
fánd fæ-cin ſpan.		*the* sea's ebb hath drawn *the* sand.
ic þæt ſóð gefre.		I know in sooth full well
þ eow mihtig god.		that to you *the* mighty God
miltſe gecýðde.		will have shown mercy,
eorlas ær glade.		O chiefs! ere sunset.
ofeſt is feloſt.		Quickest is best
þ ge of feonda.		that ye from *the* enemies'
fæðme feorhden.	20	grasp escape.
nu ſe ágend.		Now the Lord
úp áfæhde.		hath upreared
fealde ſtreamas.		*the* red streams,
in hand-gebeorh.		as *a* protecting shield;
ſýndon þa forepeallas.		*the* fore-walls are
fægre geſtepte.		fairly raised,
wræclicu wég-faru.		(wondrous wave-roads!)
oð wolcna hrófas.		to *the* clouds' roof.'
æfter þam wórdum.		After those words
weorod eall arás.	30	*the* host all rose,

[a] The sense of this passage is obscure, unless þa be an error for, or synonymous with, þær, like the German da.

[b] Here the text is manifestly defective, and my interpretation consequently merely conjectural.

[c] fælde is, I doubt not, an error for fealte. In subsequent parts of the poem occur fealte ýþa, fealte fæ-wégas.

[d] Manifestly an error for brim.

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móbiʒna mæʒen.	*the* power of *the* bold:
mere ſtille báð.	*the* sea stood still.
hóſon here-cyſte.	Raised *the* martial bands
hpíte linde.	*the* white lindens,
ſeʒnaſ on ſande.	*the* banners on *the* sand;
ſæ-peall aſtah.	*the* sea-wall rose,
úp-lanʒ ʒeſtóð.	stood erect
pið iſraheliſum.	towards *the* Israelites,
án-dæʒne ſýſſt.	*a* one day's space.
pæſ ſeo eorla ʒeðriht.	Was *the* host of men
áneſ móðeſ.[a]	of one mind,
* * *	
ſæſtum mæðmum.	in *their* firm breasts,
ſneoðo-ræfne heolð.	held *their* covenant of love.
nalleſ hiʒe ʒehýrðon[b].	They heard not
haliʒeſ láre.	*the* holy's lore,
ſíððan leoſeſ leoð.	when *the* beloved's song
læſte near[c].....	
ſpeʒ ſpiðrode.	*the* sound prevailed,
⁊ ſanceſ blanð[d].	and *he* ceased from song.
ða þ ſeorðe cyn.	Then *the* fourth tribe
ſýrmeſt eode.	went foremost;
póð on ræʒ-ſtream.	waded into *the* wave-stream
píʒan on heape.	the warriors in *a* body,
oſeſ ʒrene ʒrúnd.	over green ground.
iúdiſc ſéða.	*The* tribe of Judah
ánon ónette[e].	hastened singly
úncuð ʒeláð.	*an* unknown way,
ſoſ hiſ mæʒ-ſínum.	before his kinsmen;
ſpa him mihtiʒ ʒoð.	so on him *the* mighty God,
þæſ dæʒ-reoſceſ.	for that day's work,
deop lean ſoſʒeald.	*a* high reward bestowed,

[a] Here one line at least is wanting.
[b] For hiʒe ʒehýrðon we should probably read hi ʒehýrðon.
[c] Here something is wanting both to the metre and the sense.
[d] Probably an error for blan, pret. of blinnan, *to cease*.
[e] Without doubt an error for onette.

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ꝛıððan hım ȝeꝛælde.	since that to him granted
ꝛıȝoꝛ-poꝛca hꝛeð.	*the* stern Worker of victories,
þ he ealdoꝛdóm.	that he eldership
ázan ꝛceolde.	should possess
oꝛeꝛ cyne-ꝛíċu.	over *the* kingdoms,
cneoꝛ-máȝa blæð:.	*the* flower of his kin.

XLVII.

XLVII.

Þæꝛdon hım to ꝛeȝne.	[160]	*They* had to them for banner,
þa hie on ꝛunð ꝛcıȝon.		when into *the* sea they marched,
oꝛeꝛ boꝛð-hꝛeoðan.		over *their* bucklers
beácen aꝛæꝛed.	10	*a* signal reared,
ın þam ȝáꝛ-heape.		in the armed band,
ȝýldenne leoꝛ[a].		*a* golden lion,
ðꝛıht-ꝛolca mæꝛt.		greatest of tribes,
ðeoꝛa cénoꝛt.		keenest of beasts.
be þam heꝛe-ꝛíꝛan.		From the martial leaders
hýnðo ne polðon.		injury *they* would not,
be hım líꝛıȝendum.		while living,
lanȝe þolıan.		long endure,
þonne hie to ȝuðe.		when they to battle
ȝáꝛ-pudu ꝛæꝛðon.	20	*the* spear-wood reared
ðeoda ænıȝne.		against any nation.
þꝛaca pæꝛ on óꝛe.		Of *the* brave was in *the* phalanx
heaꝛð hand-ꝛleȝa.		hard hand-play,
hæȝꝛtealð móðıge.		youths bold
pæpna pæl-ꝛlıhtex,		at *the* weapons of slaughter,
pıȝend únꝛóꝛhte.		fearless warriors,
bıl-ꝛpaðu blóðıge.		bloody faulchion-tracks,
beadu-mæȝneꝛ ꝛæꝛ.		*the* rush of battle's strength,
ȝꝛım helma ȝeȝꝛınð.		*the* grim crash of helms,
þæꝛ ıudaꝛ ꝛóꝛ.	30	where Judah marched.
æꝛtex þæne ꝛýnðe.		After that band
ꝛlota móðȝaðe.		*the* seamen[b] proudly moved,

[a] Evidently an error for leon.

[b] Literally, *the seaman*.

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ꝑubenes ſunu.
ꝑanbaſ bæꝑon.
ſæ-ꝑicingaſ.
oꝑeꝛ ſealtne meꝛſe.
mán menio.
micel án ȝeꝛꝑum.
eobe únꝑoꝛhte.
he hiſ ealboꝛbóm.
ſýnnum aſꝑeꝛebe.
þ he ſiðoꝛ ꝓóꝛ.
on leoꝑeſ laſte.
him on leob-ſceaꝛe.
ꝑꝛumbeaꝛneſ ꝑihte.
ꝑꝛeo-bꝛoðoꝛ oðþáh.
eab ⁊ æðelo.
he pæſ ȝeaꝛu ſpa þeah.
þæꝛ æꝛteꝛ him.
ꝑolca þꝛýðum.
ſunu ſimeónes.
ſpeotum comon.
þꝛiðde þeob-mæȝen.
þuꝑaſ punbon.
oꝑeꝛ ȝán-ꝑaꝛe.
ȝuð-cýꝛte onþꝛanȝ.
beapiȝ ſceaꝛtum.
bæȝ-póma becpóm.
oꝑeꝛ ȝáꝛ ſecȝeſ.
ȝobeſ beacna ſum.
moꝛȝen mǽꝛe toꝛht.
mæȝen ꝓoꝛð ȝepáꝛ.
þa þæꝛ ꝑolc-mæȝen.
ꝓóꝛ æꝛteꝛ oðꝛum.
ſtꝛenn heꝛȝum.
án píſode.
mæȝen-þꝛýmmum mǽſt.
þý he mǽꝛe peaꝛð.

the sons of Reuben
bare *their* shields,
sea-vikings,
over *a* salt marsh,
a sinful multitude,
one great body,
fearless *it* went.
He (Reuben) his eldership
had by sins made dormant;
so that he later marched,
after *the* beloved *chief*.
From him in *the* nation
his first-born's right
his own brother had withdrawn,
his wealth and rank;
yet was he prompt *in arms*.
There after them,
those tribes of people,
the sons of Simeon
came in bands,
a third great power,
wound *their* standards
over *the* martial way;
the war-tribe onward pressed,
with dewy shafts.
The day-spot (cloud) came
over *the* warrior's spear,
one of God's signs,
at morn, great *and* bright.
The power went forth:
then there *each* people's force
marched after other
in iron companies:
one led,
supreme in dignity,
(for he was great,)

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on ꝑoꝛð-peȝaꝛ. on *their* ways forth:
ꝑolc æꝑtep ꝑolcum[a]. (folk by folk,
cynn æꝑtep cynne. [161] tribe by tribe).
cuðe æȝhpilc. Each one knew
mæȝ-buꝛȝa ꝛihꝑ. *his* right of kin,
ꝛpa him moyꝛeꝛ beaḃ. (as them Moses bade,)
eoꝛla æðelo. *the* chiefs' nobility.
him pæꝛ án fæðeꝛ. To them was one father,
leoꝛ leoḃ-ꝛnuma. *a* beloved patriarch:
láṅḃ-ꝛihꝑ ȝeþáh. (*the* land-right prevailed)
ꝛnóḃ on ꝑeꝛhðe. wise in soul,
ꝛꝛeo-maȝum leoꝛ. to *his* kindred dear,
cénðe cneoꝛ-ꝛibbe. *he* begat a race
cénꝛa manna. of keen men,
heah-fæðeꝛa ꝛum. one of *the* patriarchs,
haliȝe þeoðe. *a* holy nation,
ıꝛꝛaéla cyn. *the* tribe of Israel,
on ꝛihꝑ ȝoðeꝛ. justly God's *people*;
ꝛpa ꝥ onþancum. as that skilfully
ealðe ꝑeccað. *the* old relate,
þa þe mæȝ-buꝛȝe. those who kinship
mæꝛꝑ ȝeꝑꝛunon. most understand,
ꝛnumcyn ꝑeoꝛa. *the* origin of men,
fæðeꝛ-æðelo ȝehpæꝛ. *the* ancestry of each.
nıꝑe[b] ꝛlóðaꝛ. Dire floods
nóe oꝑeꝛláð. had Noah fared over,
þꝛymfæꝛꝑ þeoðen. majestic chief,
miḃ hiꝛ þꝛim ꝛunum. with his three sons,
þone ðeopeꝛꝑan. the deepest
ðꝛén-ꝛlóða[c]. of deluges,
þaꝛa ðe ȝepuꝛðe. which have happened

[a] MS. ꝑolcnum. Junius has ꝑolcum in his text, which he has corrected to ꝑolcnum in his list of *errata*. The latter is evidently the true reading, and therefore received into the text.

[b] Probably an error for nıþe-ꝛlóðaꝛ.

[c] Apparently an error for ðꝛenc-ꝛlóða. See p. 84. l. 16.

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on poruld-price. in *the* world's realm.
hæfde him on hreðre. *He* had in mind
haligge treowa. holy trust,
forðon he gelædde. therefore he led
ofer lagu-streamas. over *the* water-streams
maðm-horda mæst. of storehouses *the* greatest,
mine gefrægea. as I have heard,
on feorh-gebeorh. for life's security.
foldan hæfde. *He* had of earth
eallum eorð-cynne. for each terrestrial species
écb lafe. an increasing remnant,
frum-cneow gehwæs. *the* progenitor of each
fæder ⁊ moder. (father and mother)
tudder-teondra. bearing offspring,
geteled time. by number told,
mirrmicelra. *less great*
þonne men cunnon. *than men know,*
frottor fæ-leodac. *the* prudent mariner.
eac þon fæda gehwilc. Also each *kind* of seed,
on bearm scipes. into *the* ship's bosom,
beornas fenedon. *the* chieftains bore,
þara þe under heofonum. of those which under heaven
hæleð bryttigað. men use.
swa þ wise men. Wise men, moreover,
wordum secgað. say in words
þ from noe. that from Noah
nigoða wære. *the* ninth was
fæder abrahames. Abraham's father
on folc-tale. in *the* genealogy:
þ is se abraham. that is the Abraham
se him engla god. to whom *the* God of angels
naman niwan arcedde. gave *a* new name;

[a] MS. frfræge.

[b] écе, if not an error for écenre, appears to be used in the same sense.

[c] For fæ-leoda we should probably read fæ-hða, a word, though not in Lye, yet occurring in the "Death of Byrhtnoth;"—see Anal. A. S. page 122, line 32.

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eác þon neah ȝ feorr-		also near and far
halȝe heapaȝ.		*the* holy tribes,
in ȝeriht beheal-		in guardianship committed,
þer-þeoda ȝeþeald-		*the* sway of nations.
he on ƿræce lífde-		He in exile lived,
ríðdan he ȝeliðde-		after he had led,
leofoſt feona-		most beloved of men[a],
halȝer hæſtum-		at *the* Holy *One's* behest,
heah hónd ſeiȝon[b].		a high land to ascend,
rib-ȝemáȝaȝ.	[162]	*his* kinsmen,
on ſeone beorh-		on Sion's hill.
þáre hie þær funden-		There found they a covenant,
fulloh ȝeſáwen-		saw glory,
halȝe heah ȝeſetnyſſe-		a holy high compact,
ƿa hæleð ȝeƿitnodon-		as men have understood.
þær eft ſe ſnoccpa-		There afterwards the sagacious
ſunu Dauideſ-		son of David,
fulloftfæſt cyninȝ-		glorious king!
ƿrȝan láſtum-		by *the* prophet's counsels
ȝecnyhte[c]-		built
tempel ȝode-		to God a temple,
alhn halȝne-		a holy fane
eorð-cyninga-		(of earthly kings
ſe ſíſeſta on-		the wisest in
ƿoruld-ríce-		*the* world's realm,)
heahſt ȝ halȝoſt-		highest and holiest,
hæleðum ȝeƿæȝoſt-		'mongst men most famed,
mæſt ȝ máſtoſt-		chiefest and greatest
þæra þe manna beorn-		of those that *the* sons of men,
ana æſtep[d] ƿoldan-		of mortals throughout earth,
folmum ȝeƿorhte-		have wrought with hands.

[a] Literally, *of souls.*

[b] ſeiȝon seems an error for ſeiȝan.

[c] This line is defective.

[d] æſtep in this phrase, as in æſtep baniȝum, and the like, has the sense of the Latin *per*. The phrase is adverbial, and may generally be rendered *abroad, around.*

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to þam meðel-ſtede[a].

lanzſumne hine.
he þ zecýðde.
þa he þone cniht zenám.
hæſte mid folmum.
folc-cuð zeteáz.
ealde[d] láfe.
ecz zſýmetode.
þ he him líf-dazaſ.
leoſſan ne piſſe.
þonne he hýſde.
heofon-cýninze.
úp aſtæmde.
ſe eofl polde ſlean.
eaſenan ſinne.

To that famed place
he his son led,
Abraham Isaac;
a pile-fire kindled;
(*the* first life-destroyer
for that was not *the* fairer:)
would him (Isaac) then
give to *the* flame,
into *the* pile-blaze;
the best of chiefs,
his dear son,
for *a* triumphant sacrifice,
on earth *his* sole
hereditary remnant,
his life's comfort.
Then he thus awaited
a longsome hope.
He that manifested,
(when he took the boy
fast with *his* hands,
renowned among nations drew
an ancient relique,
(*the* blade rang,))
that, for himself, he life-days
dearer knew not,
than when he obeyed
heaven's King.
He rose up,
the chief would slay
his son

[a] meðel-ſtede signifies strictly 'a place appointed for meeting and haranguing.'
[b] Is this an allusion to Cain?
[c] I am unable to give any satisfactory version of this line.
[d] eal, as the epithet of a sword, occurs also in the "Death of Byrhtnoth;" —see Anal. A. S. p. 122, l. 37. Cædmon has also "alde mece," p. 208, l. 27.

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eác þon neah ȝ feorr. also near and far
halȝe heapaȝ. *the* holy tribes,
in ȝehýld bebead. in guardianship committed,
þeȝ-þeoda ȝepealð. *the* sway of nations.
he on fræce lifde. He in exile lived,
siððan he ȝelædde. after he had led,
leofoȝt feora. most beloved of men[a],
halȝeȝ hæȝum. at *the* Holy *One's* behest,
heah lónd stíȝon[b]. *a* high land to ascend,
sib-ȝemáȝaȝ. [162] *his* kinsmen,
on seone beorh. on Sion's hill.
fæȝe hie þær funden. There found they *a* covenant,
fulboȝ ȝeráþon. saw glory,
halȝe heah þeode. *a* holy high compact,
swa hæleð ȝeȝunon. as men have understood.
þær eft se snottra. There afterwards the sagacious
sunu dauides. son of David,
fulboȝfæst cyning. glorious king!
witȝan láȝum. by *the* prophet's counsels,
ȝetimbrede[c]. built
tempel ȝode. to God *a* temple,
alhn halȝne. *a* holy fane
eorð-cyninga. (of earthly kings
se wísesta on. the wisest in
woruld-níce. *the* world's realm,)
heahst ȝ halȝoȝt. highest and holiest,
hæleðum ȝefrægoȝt. 'mongst men most famed,
mæst ȝ méniȝt. chiefest and greatest
þara þe manna bearn. of those that *the* sons of men,
sida æftes[d] folban. of mortals throughout earth,
folmum ȝeworhte. have wrought with hands.

[a] Literally, *of souls.*

[b] stíȝon seems an error for stíȝan.

[c] This line is defective.

[d] æftes in this phrase, as in æftes burȝum, and the like, has the sense of the Latin *per.* The phrase is adverbial, and may generally be rendered *abroad, around,*

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to þam meðel-ſtede[a].		To that famed place
mézan zelædde.		*he his* son led,
abrahám ıſáac.		Abraham Isaac;
áð-fýr onbrnan.		*a* pile-fire kindled;
fyrſt fenhð-bana[b].		(*the* first life-destroyer
nó þý fézna pæſ,		for that was not *the* fairer :)
polde þone laſtpeard.		would him (Isaac) then
lízе zefýllan.		give to *the* flame,
ın bǽl-blýſe.		into *the* pile-blaze;
beorna feloſt.	10	*the* best of chiefs,
hıſ ſpæſne ſunu.		his dear son,
to ſıze-tıbre.		for *a* triumphant sacrifice,
ánzan oſer eorðan.		on earth *his* sole
ýrfe-láfe.		hereditary remnant,
feorer fſorfte.		*his* life's comfort.
ða he ſpa forð zebád.		Then he thus awaited
leodum to láfe[c].		
lanzſumne hıht.		*a* longsome hope.
he þ zecýðde.		He that manifested,
þa he þone cnıht zenám.	20	(when he took the boy
fæſte mıd folmum.		fast with *his* hands,
folc-cuð zeteáz.		renowned among nations drew
ealde[d] láfe.		*an* ancient relique,
ecz zrýmetode.		(*the* blade rang,))
þ he hım líf-dazaſ.		that, for himself, he life-days
leoſſnan ne pıſſe.		dearer knew not,
þonne he hýrde.		than when he obeyed
heofon-cyninze.		heaven's King.
úp aſtæmde.		*He* rose up,
ſe eorl polde ſlean.	30	the chief would slay
eafenan ſínne.		his son

[a] meðel-ſtede signifies strictly 'a place appointed for meeting and haranguing.'

[b] Is this an allusion to Cain?

[c] I am unable to give any satisfactory version of this line.

[d] eald, as the epithet of a sword, occurs also in the "Death of Byrhtnoth;" —see Anal. A. S. p. 122, l. 37. Cædmon has also "alde mece," p. 208, l. 27.

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unpeaxenne.
eagum[a] þeoðan magan.
míð méce gif hine god lete.

ne polde him beorhte fæder
bearn ætníman.
halig tiber.
ác mid handa befeng.
þa him ftýran cpom
fter of heofonum.
puldorfer hleoðor.
fóna æftan fprec.
ne fleh þu abrahame. [163]
þín ágen bearn.
funu mid fpeorde.
fóð if gecýðed.
nu þín cunnode.
cyning al-pihta.
þ þu pið paldend.
pége heolde.
fæfte treope.
feo þe fneoðo fceal.
in lif-dagum.
lengeft peorðan.
ápa to aldre.
únfpicendo.
hu þearf manneg funu.
mágnan treope.
ne behpylfan mæg.
heofon ȝ eorðe.
hif puldref fóna.
fíðða ȝ fíðða.
þonne befæðman mæge.
fólðan fceattaf.

unwaxen,
with *the* edge, *the* ruddy youth,
with *the* sword, if God him would let.

The glorious Father would not
the child accept, [from him
a holy offering;
but with *his* hands held him.
Then him moving came
a voice from heaven,
glorious sound!
words then spake:—
'Slay thou not, Abraham!
thine own child,
thy son, with *the* sword;
the truth is manifested:
now hath proved thee
the King of all creatures,
that thou, towards *the* Supreme,
holdest *thy* compact,
firm faith,
which to thee *a* blessing shall,
in *thy* life's days,
longest be,
for evermore
unfailing.
How needs *a* son of man
a greater pledge?
May not subvert
heaven and earth
his glory's word,
further and wider spread
than may embrace
earth's regions,

[a] Apparently an error for ecgum.

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eorðan ymbhpyrrt. *the* world's circumference,
ȝ úp-roboȝ. and firmament above,
ȝárrecȝeȝ ȝín. ocean's expanse,
ȝ þeoȝ ȝeomre lyfte. and this murmuring air.
ne[a] áð rpeneð. He *an* oath sweareth,
enȝla þeoden. *the* Lord of angels,
pyrda paldend. Ruler of destinies
ȝ peneda ȝod. and God of hosts,
róðfæſte rigora. *the* just Conqueror,
þurh hiſ rylfeȝ líf. by his own life,
þ þineȝ cynneȝ. that of thy tribe
ȝ cneop-máȝa. and kindred,
randburiȝendra. shielded warriors,
rím ne cunnon. *the* number shall not be able,
yldo oferȝ eorðan. men on earth,
ealle cræfte. with all *their* might,
to ȝeſecȝenne. to say
róðum róndum. in true words,
nymðe hpylc þæȝ rnottor. save any one thus wise
in ſefan peorðe. in mind become,
þ he ána mæȝe. that he alone can
ealle ȝenímen. number all
rtánaȝ on eorðan. *the* stones in earth,
rteorrran on heofonum. *the* stars in heaven,
ſæ-beoriga rand[b]. *the* sea-mountains' sand,
realte yða. *the* salt waves:
ác hie ȝeritað. for they shall sit
be ſæm tpeonum. by *the* two seas,
oð egipte. unto Egypt
inca ðeode. *the* people of .....
land cananea. *the* land of Canaan,
leode þíne. thy people,

[a] ne is apparently an error for he.

[b] MS. and Jun. runð. The correction is admitted into the text, as being both necessary to the sense and in conformity with Gen. xxii. 17: "And as the sand which *is* upon the sea shore."

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ƿneo beaɲn-ƿæbeɲ.
ƿolca ƿéloɲc:.

father of noble children!
of folk most excellent.'

XLVIIII.[a]

Folc pæƿ aɲæfneb.
ƿlób-egƿa becpóm.
ȝaɲtaƿ ȝeomɲe.
ȝeoƿon beaðe hpeóp.
pæɲon beoɲh-hliðu.
blóðe beɲtémeb.
holm heolƿne ƿpáp.
hneam pæƿ on ýðum.
pæteɲ pæpna ƿul.
pæl-mɲɲc aɲtáh.
pæɲon egýpte.
eɲt oncýɲbe.
ƿluȝon ƿoɲhtiȝenbe.
pæɲ onȝéton.
polbon heɲe bleaðe[b].
hámaƿ ƿinban.
ȝýlp peaɲð ȝnoɲnɲa.
him onȝen ȝenáp.
atol ýða ȝepealc:.
ne ðæɲ ænig becpom.
heɲȝeƿ to hámе.
ác behinban beleac.
pýɲb mib páȝe.
þæɲ æɲ peȝaƿ laȝon[c].
meɲe móbȝobe.
mæȝen pæƿ áðnenceð.
ƿtneamaƿ ƿtóðon.
ƿtoɲm up-ȝepát.

[166]

XLVIIII.

The folk was affrighted,
the flood-dread seized on
their sad souls;
ocean wailed with death,
the mountain heights were
with blood besteamed,
the sea foamed gore,
crying was in *the* waves,
the water full of weapons,
a death-mist rose;
the Egyptians were
turned back;
trembling *they* fled,
they felt fear:
would *that* host gladly
find *their* homes;
their vaunt grew sadder:
against them, as a cloud, rose
the fell rolling of *the* waves;
there came not any
of *that* host to home,
but from behind inclosed *them*
fate with *the* wave.
Where ways ere lay
sea raged.
Their might was merged,
the streams stood,
the storm rose

[a] Between pp. 164 and 165 (which are blank in the MS.) are vestiges of mutilation, whereby Canto XLVIII. seems to be lost.

[b] Probably a provincial variation, or an error, for bliðe.

[c] Those that had been opened for the passage of the Israelites.

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heah to heofonum.
hefne-fóra mæfte.
láðe cyðdon.
lyft up gefreapc.
fægum fcæftum.
flód blód gefóh.
fand-bysig fæfon fcefene.
fodon fcipode.
mefne-deaða mæfte.
módige fcultun.
cyningaf on corðre.
cyne fcriðnode.
fæf æt ende.
fig-bórð fcinon.
heah ofer heleðum.
holm-peall ástah.
mefne-ftream módig.
mægen pæf on cpealme
fæfte gefetefod.
forðgangef nep
feaforum afæled.
fand bafenodon.
ficode fýnde.
hponne paðema ftream.
fincalda fæ.
fealtum ýðum.
æflaftum gepuna[a].
éce ftaðulaf.
nacud nýd-boda.
neofan cóme.
fah feðe gaft[b].
feðe feondum gemeorn
pæf feo hæpene lyft.

high to heaven;
the loudest army-cry
the hostile uttered;
the air above was thickened
with dying voices;
blood pervaded *the* flood,
the shield-walls were risen,
shook *the* firmament
that greatest of sea-deaths:
the proud died,
kings in *a* body;
the return prevailed
of *the* sea at length;
their bucklers shone
high over *the* soldiers;
the sea-wall rose,
the proud ocean-stream,
their might in death was
fastly fettered.
The tide's neap
with the war-enginery obstructed,
laid bare the sand
to *the* fated host,
when *the* wandering stream,
the ever cold sea,
with *its* salt waves,

its eternal stations
a naked involuntary messenger
came to visit.
hostile was the spirit of death.
who *the* foes overwhelmed;
the blue air was

[a] I am unable to assign even a conjectural sense to this line.

[b] For this line, which seems devoid of sense, we should probably read, fah fæge gaft, or, as at p. 188. l. 16, fleah fæge gaft.

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ꝼɪððan hɪm ȝeꝼælde.	since that to him granted
ꝼɪȝoꝛ-poꝛca hɒeð.	*the* stern Worker of victories,
þ he ealdoꝛdóm.	that he eldership
ázan ꝼceolde.	should possess
oꝛeꝛ cýne-ɒíeu.	over *the* kingdoms,
cneoꝛ-mázа blæð:.	*the* flower of his kin.

XLVII.

Þæꝛðon hɪm to ꝼeȝne.	[160]	*They* had to them for banner,
þa hie on ꝼunð ꝼtɪȝon.		when into *the* sea they marched,
oꝛeꝛ boꝛð-hɒeoðan.		over *their* bucklers
beácen aɒæɒeð.	10	*a* signal reared,
ɪn þam ȝáꝛ-heape.		in the armed band,
ȝýldenne leoꝛ[a].		*a* golden lion,
ðɒɪht-ꝼolca mæꝛt.		greatest of tribes,
ðeoꝛa cénoꝛt.		keenest of beasts.
be þam heꝛe-ꝼíꝛan.		From the martial leaders
hýnðo ne polðon.		injury *they* would not,
be hɪm líꝼɪzenðum.		while living,
lanȝe þolian.		long endure,
þonne hie to ȝuðe.		when they to battle
ȝáꝛ-pudu ɒæꝛðon.	20	*the* spear-wood reared
ðeoða æníȝɒe.		against any nation.
þɒaca pæꝛ on óɒe.		Of *the* brave was in *the* phalanx
heaꝛð hanð-ɒleȝa.		hard hand-play,
hæȝꝼtealð móðɪȝe.		youths bold
pæpna pæl-ꝼlihteꝛ,		at *the* weapons of slaughter,
ꝼɪȝenð únꝼóɒhte.		fearless warriors,
bil-ꝼpaðu blóðɪȝe.		bloody faulchion-tracks,
beaðu-mæȝneꝛ ɒéꝛ.		*the* rush of battle's strength,
ȝɒɪm helma ȝeȝɒɪnð.		*the* grim crash of helms,
þæꝛ ɪuðaꝼ ꝼóꝛ.	30	where Judah marched.
æꝛteꝛ þæɒe ꝼýꝛðe.		After that band
ꝼlota móðȝaðe.		*the* seamen[b] proudly moved,

[a] Evidently an error for leon.

[b] Literally, *the seaman*.

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ꝑubenes ꝑunu. *the* sons of Reuben
ꝑandaꝛ bæꝓon. bare *their* shields,
ꝑæ-picingaꝛ. sea-vikings,
oꝛeꝓ ꝑealtne meꝓꝛc. over *a* salt marsh,
mán menio. *a* sinful multitude,
micel án ȝetꝑum. one great body,
eode únꝛoꝓht. fearless *it* went.
he hiꝛ ealdoꝓdóm. He (Reuben) his eldership
ꝛýnnum aꝛꝑeꝛede. had by sins made dormant;
þ he ꝛiðoꝛ ꝓóꝓ. so that he later marched,
on leoꝛeꝛ laꝛc. after *the* beloved *chief*.
him on leod-ꝛceaꝛe. From him in *the* nation
ꝓꝛumbeaꝛneꝛ ꝺuht. *his* first-born's right
ꝓꝛeo-bꝛoðoꝛ oðþáh. *his* own brother had withdrawn,
eaþ ꝝ æðelo. *his* wealth and rank;
he pæꝛ ȝeaꝛu ꝛꝑa þeah. yet was he prompt *in arms*.
þæꝓ æꝛteꝓ him. There after them,
ꝓolca þꝛýðum. *those* tribes of people,
ꝺunu ꝛimeónes. *the* sons of Simeon
ꝛꝑeotum comon. came in bands,
þꝛidde þeod-mæȝen. *a* third great power,
þuꝓaꝛ ꝺundon. wound *their* standards
oꝛeꝓ ȝáꝓ-ꝓaꝛe. over *the* martial way;
ȝuð-cýꝛte onþꝓanȝ. the war-tribe onward pressed,
ðeapiȝ ꝛceaꝛtum. with dewy shafts.
ðæȝ-póma becpóm. The day-spot (cloud) came
oꝛeꝓ ȝáꝓ ꝛecȝeꝛ. over *the* warrior's spear,
ȝoðeꝛ beacna ꝺum. one of God's signs,
moꝓȝen mǽꝛe toꝓht. at morn, great *and* bright.
mæȝen ꝓoꝓð ȝepáꝛ. *The* power went forth:
þa þæꝓ ꝓolc-mæȝen. then there *each* people's force
ꝓóꝓ æꝛteꝓ oðꝺum. marched after other
ꝛꝛeꝓn heꝓȝum. in iron companies:
án píꝛode. one led,
mæȝen-þꝛýmmum mǽꝛc. supreme in dignity,
þý he mǽꝛe peaꝓð. (for he was great,)

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on ꝑoꝛð-peȝaꝛ.		on *their* ways forth:
ꝑolc æꝑtep ꝑolcum[a].		(folk by folk,
cynn æꝑtep cynne.	[161]	tribe by tribe).
cuðe æȝhpile.		Each one knew
mæȝ-buꝛȝa ꝛihꝑ.		*his* right of kin,
ꝑpa him moyꝛeꝛ beaþ.		(as them Moses bade,)
eoꝛla æðelo.		*the* chiefs' nobility.
him pæꝛ án fæðeꝛ.		To them was one father,
leoꝑ leoþ-ꝑꝛuma.		*a* beloved patriarch:
láuþ-ꝛihꝑ ȝeþáh.	10	(*the* land-right prevailed)
ꝑꝛóþ on ꝑeꝛhðe.		wise in soul,
ꝑꝛeo-maȝum leoꝑ.		to *his* kindred dear,
cénðe cneoꝑ-ꝛibbe.		*he* begat a race
cénꝛa manna.		of keen men,
heah-fæðeꝛa ꝛum.		one of *the* patriarchs,
haliȝe þeode.		*a* holy nation,
ꝛꝛnaéla cyn.		*the* tribe of Israel,
on ꝛihꝑ ȝoðeꝛ.		justly God's *people*;
ꝑpa ꝑ oꝛþancum.		as that skilfully
ealde ꝛeccaþ.	20	*the* old relate,
þa þe mæȝ-buꝛȝe.		those who kinship
mæꝛꝑ ȝeꝑꝛunoꝛ.		most understand,
ꝑꝛumcyn ꝛeoꝛa.		*the* origin of men,
fæðeꝛ-æðelo ȝehpæꝛ.		*the* ancestry of each.
nipe[b] ꝑlóðaꝛ.		Dire floods
nóe oꝛeꝛláð.		had Noah fared over,
þꝛymfæꝛꝑ þeoden.		majestic chief,
miþ hiꝛ þꝛim ꝛunum.		with his three sons,
þone ðeopeꝛtan.		the deepest
ðꝛén-ꝑlóða[c].	30	of deluges,
þaꝛa ðe ȝepuꝛðe.		which have happened

[a] MS. polcnum. Junius has ꝑolcum in his text, which he has corrected to polcnum in his list of *errata*. The latter is evidently the true reading, and therefore received into the text.

[b] Probably an error for nipe-ꝑlóðaꝛ.

[c] Apparently an error for ðꝛenc-ꝑlóða. See p. 84. l. 16.

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on poɲuld-ɲíce. in *the* world's realm.
hæɟde him on hɲeðɲe. *He* had in mind
haliȝe ƫɲeopa. holy trust,
ɟoɲþon he ȝelæddе. therefore he led
oɟeɲ laȝu-ɟƫɲeamaɟ. over *the* water-streams
maðm-hoɲda mæɟƫ. of storehouses *the* greatest,
míne ȝeɟɲæȝe[a]. as I have heard,
on ɟeoɲh-ȝebeoɲh. for life's security.
ɟoldan hæɟde. *He* had of earth
eallum eoɲð-cýnne. for each terrestrial species
écе[b] laɟe. an increasing remnant,
ɟɲum-cneoɲ ȝehpæɟ. *the* progenitor of each
fæden ȝ moden. (father and mother)
ƫuddoɲ-ƫeondɲa. bearing offspring,
ȝeƫeled ɲíme. by number told,
miɲmicelɲa. *less great*
þonne men cunnon. *than men know,*
ɟnottoɲ ɟæ-leoda[c]. *the* prudent mariner.
eac þon ɟæda ȝehɲlc. Also each *kind* of seed,
on beaɲm ɟcipeɟ. into *the* ship's bosom,
beoɲnaɟ ɟeɲedon. *the* chieftains bore,
þaɲa þe unden heoɟonum. of those which under heaven
hæled bɲýttiȝað. men use.
ɟɲa þ díɟe men. Wise men, moreover,
póɲdum ɟecȝað. say in words
þ ɟɲom noe. that from Noah
niȝoda fæɲe. *the* ninth was
fæden abɲahameɟ. Abraham's father
on ɟolc-ƫale. in *the* genealogy:
þ iɟ ɲe abɲaham. that is the Abraham
ɲe him enȝla ȝod. to whom *the* God of angels
naman níɲan aɟceóɲ. gave *a* new name;

[a] MS. ɟɲɟɲæȝe.

[b] écе, if not an error for écenɲe, appears to be used in the same sense.

[c] For ɟæ-leoda we should probably read ɟæ-hda, a word, though not in Lye, yet occurring in the "Death of Byrhtnoth;"—see Anal. A. S. page 122, line 32.

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eác þon neah ȝ ƿeoꝛ.
halıȝe heapaꝛ.
ın ȝehýlb bebeaƀ.
peꝛ-þeoƀa ȝepealƀ.
he on ꝑꝛæce líꝛƀe.
ꝛıððan he ȝelæƀƀe.
leoꝛoꝛt ƿeoꝛa.
halıȝeꝛ hæƿum.
heah lónƀ ꝛtízonᵇ.
ꝛıb-ȝemáȝaꝛ. [162]
on ƿeone beoꝛh.
pæƿe hıe þæꝛ ꝛunƀon.
pulƀoꝛ ȝeꝛápoꝛ.
halıȝe heah tꝛeope.
ꝛꝑa hæleð ȝeꝛꝛunon.
þæꝛ eꝛt ꝛe ꝛnottꝛa.
ꝛunu ƀauƀeꝛ.
pulƀoꝛꝛæꝛt cýnınȝ.
pıtȝan láꝛum.
ȝetımbꝛeƀeᶜ.
tempel ȝoƀe.
alhn halıȝne.
eoꝛð-cýnınȝa.
ꝛe píꝛeꝛta on.
poꝛulƀ-ꝛíce.
heahꝛt ȝ halıȝoꝛt.
hæleðum ȝeꝛꝛæȝoꝛt.
mæꝛt ȝ mǽꝛoꝛt.
þaꝛa þe manna beaꝛn.
ꝛıꝛa æꝛtenᵈ ƿolƀan.
ƿolmum ȝepoꝛhte.

also near and far
the holy tribes,
in guardianship committed,
the sway of nations.
He in exile lived,
after he had led,
most beloved of men[a],
at *the* Holy *One's* behest,
a high land to ascend,
his kinsmen,
on Sion's hill.
There found they *a* covenant,
saw glory,
a holy high compact,
as men have understood.
There afterwards the sagacious
son of David,
glorious king!
by *the* prophet's counsels,
built
to God *a* temple,
a holy fane
(of earthly kings
the wisest in
the world's realm,)
highest and holiest,
'mongst men most famed,
chiefest and greatest
of those that *the* sons of men,
of mortals throughout earth,
have wrought with hands.

[a] Literally, *of souls.*
[b] ꝛtízon seems an error for ꝛtízan.
[c] This line is defective.
[d] æꝛtep in this phrase, as in æꝛtep bunȝum, and the like, has the sense of the Latin *per*. The phrase is adverbial, and may generally be rendered *abroad, around.*

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to þam meðel-ſtede[a].		To that famed place
mézan zelædde.		*he his* son led,
abrahám ıſáac.		Abraham Isaac;
áð-fýr onbran.		*a* pile-fire kindled;
fyrſt ferhð-bana[b].		(*the* first life-destroyer
nó þý fézna pæſ.		for that was not *the* fairer :)
polde þone laſtpeard.		would him (Isaac) then
líze zeryllan.		give to *the* flame,
ın bǽl-blyſe.		into *the* pile-blaze;
beorna ſeloft.	10	*the* best of chiefs,
hıſ ſpæſne ſunu.		his dear son,
to ſıze-tıbre.		for *a* triumphant sacrifice,
ánzan oſer eorðan.		on earth *his* sole
yrfe-láfe.		hereditary remnant,
feorh ſrofre.		*his* life's comfort.
ða he ſpa forð zebád.		Then he thus awaited
leodum to láfe[c].		
langſumne hıht.		*a* longsome hope.
he þ zecýðde.		He that manifested,
þa he þone cnıht zenám.	20	(when he took the boy
fæſte mıd folmum.		fast with *his* hands,
folc-cuð zefrǽz.		renowned among nations drew
ealde[d] láfe.		*an* ancient relique,
ecz grymetode.		(*the* blade rang,))
þ he hım líf-dazaſ.		that, for himself, he life-days
leoſſan ne pıſſe.		dearer knew not,
þonne he hýrde.		than when he obeyed
heofon-cynınze.		heaven's King.
úp aſtæmde.		*He* rose up,
fe eorl polde flean.	30	the chief would slay
eafenan ſínne.		his son

[a] meðel-ſtede signifies strictly 'a place appointed for meeting and haranguing.'

[b] Is this an allusion to Cain?

[c] I am unable to give any satisfactory version of this line.

[d] ealð, as the epithet of a sword, occurs also in the "Death of Byrhtnoth;" —see Anal. A. S. p. 122, l. 37. Cædmon has also "aldre mece," p. 208, l. 27.

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unpeaxenne.
eazum[a] þeoðan maȝan.
míð méce ȝif hine ȝoð lete.

ne polde him beoꝛht þæðeþ.
beaꝛn ætníman.
haliȝ tibeþ.
ác mið handa beꝛenȝ.
þa him ꝛtýꝛan cpom.
ꝛtefn oꝛ heoꝛonum.
puldoꝛeꝛ hleoðoꝛ.
póꝛð æꝛteꝛ ꝛpꝛæc.
ne ꝛleh þu abꝛaham. [163]
þín á ȝen beaꝛn.
ꝛunu mið ꝛpeoꝛde.
ꝛóð iꝛ ȝecýðed.
nu þín cunnode.
cýninȝ al-pihta.
þ þu pið paldend.
pæꝛe heolde.
ꝛæꝛte tꝛeope.
ꝛeo þe ꝛꝛeoðo ꝛceal.
in líf-dazum.
lenȝeꝛt peoꝛðan.
ápa to áldꝛe.
únꝛpicendo.
hu þeaꝛf manneꝛ ꝛunu.
máꝛan tꝛeope.
ne behpýlꝛan mæȝ.
heoꝛon ȝ eoꝛðe.
hiꝛ puldoꝛeꝛ póꝛð.
píddꝛa ȝ ꝛíddꝛa.
þonne beꝛæðman mæȝe.
ꝛóldan ꝛceattaꝛ.

unwaxen,
with *the* edge, *the* ruddy youth,
with *the* sword, if God him would let.

The glorious Father would not
the child accept, [from him
a holy offering;
but with *his* hands held him.
Then him moving came
a voice from heaven,
glorious sound!
words then spake:—
'Slay thou not, Abraham!
thine own child,
thy son, with *the* sword;
the truth is manifested:
now hath proved thee
the King of all creatures,
that thou, towards *the* Supreme,
holdest *thy* compact,
firm faith,
which to thee *a* blessing shall,
in *thy* life's days,
longest be,
for evermore
unfailing.
How needs *a* son of man
a greater pledge?
May not subvert
heaven and earth
his glory's word,
further and wider spread
than may embrace
earth's regions,

[a] Apparently an error for ecȝum.

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eorðan ymbhpyrrt.		*the* world's circumference,
⁊ úp-roboſ.		and firmament above,
ȝárſrecȝeſ ȝín.		ocean's expanse,
⁊ þeoſ ȝeompe lyft.		and this murmuring air.
ne[a] áð ſpeſeð.		He *an* oath sweareth,
enȝla þeoden.		*the* Lord of angels,
pyrda palðenð.		Ruler of destinies
⁊ peſeda ȝoð.		and God of hosts,
ſóðfæſt ſiȝoſa.		*the* just Conqueror,
þurh hiſ ſylfeſ líf.	10	by his own life,
þ þíneſ cynneſ.		that of thy tribe
⁊ cneop-máȝa.		and kindred,
ſanð-piȝȝendra.		shielded warriors,
ſím ne cunnon.		*the* number shall not be able,
yldo oſer eorðan.		men on earth,
ealle cræfte.		with all *their* might,
to ȝeſecȝenne.		to say
ſóðum ſóndum.		in true words,
nymðe hpylc þæſ ſnottoſ.		save any one thus wise
in ſefan peorðe.	20	in mind become,
þ he ána mæȝe.		that he alone can
ealle ȝeríman.		number all
ſtánaſ on eorðan.		*the* stones in earth,
ſteorran on heoforum.		*the* stars in heaven,
ſæ-beorȝa ſanð[b].		*the* sea-mountains' sand,
ſealte ýða.		*the* salt waves:
ác hie ȝeſittað.		for they shall sit
be ſæm tpeonum.		by *the* two seas,
oð egipte.		unto Egypt
ínca ðeode.	30	*the* people of .....
land cananea.		*the* land of Canaan,
leode þíne.		thy people,

[a] ne is apparently an error for he.

[b] MS. and Jun. ſund. The correction is admitted into the text, as being both necessary to the sense and in conformity with Gen. xxii. 17: "And as the sand which *is* upon the sea shore."

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ƿneo beaɲn-ƿæbeɲ. father of noble children!
ƿolca ƿéloɾt:- of folk most excellent.'

XLVIIII.[a]

Folc pæƿ aƿæɲeb. [166] *The* folk was affrighted,
ƿlób-egƿa becpóm. *the* flood-dread seized on
ȝaɾtaƿ ȝeomɲe. *their* sad souls;
ȝeoƿon beaðe hpeóp. ocean wailed with death,
pæɲon beoɲh-hliðu. *the* mountain heights were
blóðe beƿtémeb. with blood besteamed,
holm heolƿɲe ƿpáp. *the* sea foamed gore,
hɲeam pæƿ on ýðum. crying was in *the* waves,
pæteɲ pæpna ƿul- *the* water full of weapons,
pæl-maiɾt aɾtáh- *a* death-mist rose;
pæɲon egýpte. *the* Egyptians were
eɾt oncýɲde. turned back;
ƿluȝon ƿoɲhtiȝende. trembling *they* fled,
pép onȝéton. *they* felt fear:
polðon heɲe bleaðe[b]. would *that* host gladly
hámaƿ ƿindan. find *their* homes;
ȝýlp peaɲð ȝnoɲnɲa. *their* vaunt grew sadder:
him onȝen ȝenáp. against them, as a cloud, rose
atol ýða ȝepealc. *the* fell rolling of *the* waves;
ne ðæp æniȝ becpom- there came not any
heɲȝeƿ to hámе. of *that* host to home,
ác behinðan beleac. but from behind inclosed *them*
pýɲð miþ páȝe. fate with *the* wave.
þæɲ ép peȝaƿ laȝon[c]. Where ways ere lay
meɲe móðȝode. sea raged.
mæȝen pæƿ áðɲenceð. *Their* might was merged,
ƿtɲeamaƿ ƿtóðon. *the* streams stood,
ƿtoɲm up-ȝepáɾ. *the* storm rose

[a] Between pp. 164 and 165 (which are blank in the MS.) are vestiges of mutilation, whereby Canto XLVIII. seems to be lost.

[b] Probably a provincial variation, or an error, for bliðe.

[c] Those that had been opened for the passage of the Israelites.

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heah to heofonum.
heþe-þópa mǽjt.
láðe cýþmðon.
lyft up gefpeapc.
fægum ftæfmum.
flóð blóð gepóð.
fand-býrig pæpon fcapene.
fodon fcipode.
meþe-deaða mæft.
móbige fpulton.
cýningaf on copðre.
cýpe fpiðþode.
fǽf æt énde.
fig-bórð fcinon.
heah ofer hæleðum.
holm-peall ástah.
meþe-ftream móbig.
mægen pæf on cpealme.
fæfte gefeteþod.
fonðgangef nep
feaþum afæled.
fand baþenodon.
fitodþe fýnde.
hponne paðema ftream.
fincalda fǽ.
fealtum ýðum.
æflaftum gepunaa.
éce ftaðulaf.
nacud nýd-boda.
neofan cóme.
fah feðe gaft b.
feðe feondum gemeorp
pæf feo hæpene lyft.

high to heaven;
the loudest army-cry
the hostile uttered;
the air above was thickened
with dying voices;
blood pervaded *the* flood,
the shield-walls were riven,
shook *the* firmament
that greatest of sea-deaths:
the proud died,
kings in *a* body;
the return prevailed
of *the* sea at length;
their bucklers shone
high over *the* soldiers;
the sea-wall rose,
the proud ocean-stream,
their might in death was
fastly fettered.
The tide's neap
with the war-engineryobstructed,
laid bare the sand
to *the* fated host,
when *the* wandering stream,
the ever cold sea,
with *its* salt waves,

its eternal stations
a naked involuntary messenger
came to visit.
hostile was the spirit of death
who *the* foes overwhelmed;
the blue air was

[a] I am unable to assign even a conjectural sense to this line.

[b] For this line, which seems devoid of sense, we should probably read, fah fæge gaft, or, as at p. 188. l. 16, fleah fæge gaft.

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heolfre zeblanden. with corruption tainted;
brim bernrtende. *the* bursting ocean
blód-egeran hpeóp. whooped *a* bloody storm,
fæ-manna fríð. *the* seamen's way;
oð þ fóð metod. till that *the* true God,
þurh moyfes hand. [167] through Moses' hand,
mód zenýmde. enlarged *its* force,
píde pæðde. widely drove *it*,
pæl pæðmum fpeop- *it* swept death in *its* embrace;
flód fámzode. *the* flood foamed,
fæge cpunzon. *the* fated died,
lagu land zefeol. water deluged *the* land,
lyft pæf onhrenep. *the* air was agitated,
pícon peall-fæften. yielded *the* rampart holds,
pégaf burfton. *the* waves burst *over them*,
multon menne-tornaf[a]. *the* sea-towers melted.
þa fe mihtiga floh. When the Mighty struck,
mid halige hand. with holy hand,
heofon-fícef peard. *the* Guardian of heaven's kingdom,
pen-beamaf. *the lofty warriors*,
plance ðeode. *the* proud nation:
ne mihton forhabban. *they* might not have
helpendra[b] pað. *a* safer path,
menne-ftreames mód. for *the* sea-stream's force,
ác he manegum zefceod. but it o'er many shed
gyllende gnýne. yelling horror.
gárfecg pedde. Ocean raged,
up-ateah on fleap[c]. drew *itself* up on high
egefan ftódon. *the* storms rose,
peollon pæl-benna. *the* corpses rolled;
pitfod[d] zefeol. fated fell
heah of heofonum. high from heaven

[a] By menne-tornaf the rocks seem to be intended.
[b] Possibly an error for helpendran.
[c] I have translated (according to Lye's conjecture) on fteap.
[d] Apparently an error for pitod.

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hanð-peorc ȝodeȝ.	*the* hand work of God:
ƿámiȝ-borma.	of *the* foamy gulfs
ƿlóð-pearde ƿloh.	*the* Guardian of *the* flood struck
unhleopan pæȝ.	*the* unsheltering wave
alde mece[a].	with *an* ancient faulchion,
þ ðý deað-dnepe.	that in *the* swoon of death
dnihte ƿpæpon.	*those* armies slept,
ƿynƿullna ƿpeot.	*those* bands of sinful
ƿaplum hannon.	sunk with *their* souls
pæpte bepanene.	fast encompassed,
ƿlóð-blác hepe.	*the* flood-pale host,
ƿiððan hie on bogum.	after that them in *its* gulfs
bpun ypping.	*the* brown expanse,
móde-pæga mæpt.	of proud waves greatest,
mæȝen eall ȝedpeáƿ.	all *their* power, o'erthrew;
ða þe ȝedpencte[b].	when was drowned
duȝoð egypta.	*the* flower of Egypt,
panaon mid hip ƿolcum.	Pharaoh with his folk.
he onpeond[c] hpaðe.	He found quickly
ƿiððan ȝepcáh.	after *he* arose,
ȝodeȝ andƿaca.	*a* denier of God,
þ pæƿ mihtiȝpa.	that was mightier
mepe-ƿlóðeƿ peapð.	*the* sea-flood's Guardian:
polde hupu pæðmum.	yet would *he* with arms
hilde ȝepceapan.	decide *the* conflict,
yppe ȝ eȝeƿull.	angry and terrible.
egyptum peapð.	To *the* Egyptians was,
þæƿ dæȝ-peonceƿ.	for that day's work,
deop leán ȝepceod.	*a* deep requital given;
ƿonðam þæƿ hepiȝeƿ.	since of that multitude
hám epc ne com.	came not home again,
ealleƿ únȝpundeƿ.	*of all the boundless host,*

[a] See p. 203, line 23. Also *Beowulf*, p. 191, l. 10.

[b] MS. and Junius, ȝedpecte.

[c] MS. and Junius, on ƿeond; but manifestly an error of the scribe for onƿond, or rather onƿanð.

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ænig to láfe.		any as remnant,
þ te þið heofo[a].		that even *their* fate
þecgan mofte.		might say,
bodigean æftep bufgum.	[169]	publish abroad,
bealo-þpella mæft.		greatest of baleful tales;
hofð-peafda hrýne.		*their* princes'[b] fall,
hæleða cpenum.		to *the* consorts of *the* warriors;
ác þa mægen-þreatap.		but those mighty bands
mere-deað gefpealh.[c]		*the* sea-death swallowed.
* * *		
* * *		
* * *		
* * *		
þpel-boðan þeðe.	10	of *the* messenger who
þréð ahte.		speed possessed,
* * *		
* * *		
* * *		
* * *		
agéat gýlp pefa.		understood *the* vaunt of *the* men
hie[d] þið god punnon.		who against God warred.
þanon ifrahelum.		Thence to *the* Israelites
éce ræðap.		eternal counsels,
on mere-hpeafre.		on *the* sea-shore,
moýfef[e] þæde.		Moses said,
heah-þungen þef.		illustrious man,
haligre þpræce.		*a* holy speech,
deóp séfendne.	20	*a* solemn errand,
dæg-peorc nemnað[f].		(*a* day-work called,
þpa gýt þef-ðeodne.		as men yet

[a] The same as hupu, or rather an error for heofa.

[b] Literally, *treasure-guardians*.

[c] Between this line and the following, some verses are evidently wanting.

[d] hie seems to be an error for þe.

[e] MS. and Junius moýfe.

[f] To what the poet here alludes is extremely doubtful. For nemnað, the sense seems to require that we should read nemneð.

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on ȝeppitum finðað.	find in *the* Scriptures,)
ðóma ȝehpilcne.	each ordinance
þaþa ðe him ðnihten bebeað.	which him *the* Lord commanded,
on þam fið-fáte.	on that journey,
fóðum fóndum.	in words of truth.
ȝif onlucan file[a].	If will unlock
lífes fealhftóð.	life's Interpreter,
beofht in bneoftum.	bright in *our* breasts
bán-húfes feafð[b].	*the* body's guardian,
ȝin-fæften ȝoð.	*the* widely powerful God,
ȝaftes cáȝon.	with *the* keys of *the* spirit,
fún bið ȝefecenoð.	mystery shall be explained,
fæð fonð ȝæð.	counsel shall go forth:
hafað fífhcu.	*he* hath wise
fónð on fæðme.	words in *his* bosom,
file meaȝollice.	*he* will powerfully
módum tæcan.	teach *our* minds,
þ we ȝefine ne fýn[c].	that we seem not,
* * *	
* * *	
* * *	
ȝoðes þeoðfȝipes.	of God's law,
metodes mihta.	of *the* Creator's mercies.
he us má onlýhð.	*He us more enlighteneth.*
nú us bocefaf.	*Now us learned men*
betefan fecȝað.	*tell of a better,*
lenȝfan lýft[d] fynna.	*a longer life of delights.*
þis is læne ðneam.	*This is a slender joy,*
fommum apýnȝeð.	*with sins accursed,*

[a] This and the five following lines are thus rendered by Hickes. "Si verax Deus, pectore lucidus, vitæ interpres, vult mentem reserare, spiritus clavibus."—*Gr. A.S.* p. 198. I regret my inability to give a satisfactory translation of this very obscure part of the poem.

[b] The spirit: literally, *bone-house's warden.*

[c] Between this and the following line, several lines are wanting, containing the beginning of Moses's speech; both the sense and the alliteration being defective.

[d] lýft is possibly an error of the scribe for líf.

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ꝑneccum[a] alýfeð.		*allowed to the wretched*
eaꞑmꞑa ánhið.		*the expectation of the miserable.*
eðelleaꝛe.		*The homeless*
þýꞑne ȝýꝛt-ꝛele.		*this guest-hall*
ȝihðum[b] healdeð.		*as a refuge hold,*
muꞑnað on móde.		*mourn in mind.*
mán-húſ ꝑiton.		*The* house of sin *we* know,
fæꝛt unden ꝓolban.		fast under earth;
þæꞑ bið fýꝛ ϧ ýꞑm.		there are fire and worm,
open éce ꝛcꞑæf.	10	*an* ever open den
ýfela ȝehþylcef.		of every evil:
ꝛꝑa nu ꞑeȝn-þeoꝛaꝛ[c].		*so now imperious spoilers*
ꞑíce dælað.		*the empire deal:*
ylde oðde æfꞑ deað.		*age or earlier death*
eftýꞑð cymð[d].		*afterward cometh,*
mæȝen-þꞑymma mæſt.		*of powers greatest,*
ofeꞑ middan-ȝeaꞑd.		*throughout mid-earth,*
dæȝ-dædum fáh.		*in day-deeds hostile.*
dꞑihten ſylfa.		*The* Lord himself,
on þam meðel-ꝛtede.	20	in the judgment-place,
maneȝum démeð.		shall judge many,
þonne he ꝛóðfæſtꝛa.		when he *the* uprights'
ꝛapla lædeð.	[170]	souls leadeth,
eadiȝe ȝaſtaſ.		blessed spirits,
on up-ꞑodoꞑ.		into heaven above,
þæꞑ leoht ϧ líf.		where *is* light and life,

[a] MS. ꝑineccum: corrected by Junius to ꝑneccum.

[b] ȝýhð i. forsan q. ȝehýht *refugium*, Suppl. ad Lye; where l. 3–5 are thus rendered: "patria orbi hoc hospitium in refugium tenent." The MS. reads ȝihðum.

[c] The word ꞑeȝn in this obscure passage seems equivalent in composition to our *arch*. In the *Harm. Evang. Cott.*, as quoted by Lye, the same compound occurs (regin-thiebos). Regin is also among the difficult words in Sæmund's Edda. See Prof. F. Magnusen's note on the Vafthrúdnismál, Str. 3.

[d] MS. and Junius, eftꝛ ýꞑð cýmð; but both the sense and the alliteration require the combination of the first two syllables. Perhaps, to complete the metre, we should also read cýmeð for cýmð.

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eac þon lifra blæd.
duguð on dreame.
drihten herigað.
þeoda fuldon-cyning.
to fíban feorre.
fra heofodbode.
wéda gemyndig.
manna mildost.
mihtum fripéd.
hlúdan stefne.
here stille bád.
ristbef fillan.
wundor ongéton.
módigef múð-hæl.
hé tó mænegum frecc.
micel is þeof menigeo.
mægen-fira trum.
fullesta mæst.
se ðas fare læded.
hafað ufon cananéa.
cyn gelýfed.
burh ȝ beagas[a].
bráde rice.
file nu gelæstan.
þ he lange gehét.
mid áð-farne.
engla drihten.
in fyrn-dagum.
fæderyn-cynne.
gif ge gehealdað.
halige láre.
þ ge feonda gehwone.
forð ofergangað.
gesittað frige-fice.

fruition also of comforts;
where the good in joy
praise *the* Lord,
the glorious King of hosts,
for ever.'
Thus spake,
of counsels mindful,
the mildest of men,
by power strengthened,
with loud voice.
Still *the* host awaited
the famed *man's* will;
they the wonder perceived,
the bold one's salutary speech.
He to *the* multitudes spake:
'Great is this many,
the army-leader firm,
of all-perfect *beings* greatest,
who this march leadeth;
he hath from above *the* Canaanites'
race delivered,
their towns and treasures,
their ample realm:
he will now perform
what he long hath promised,
with oath-swearing,
the Lord of angels,
in days of old,
to *the* tribe of *your* fathers;
if ye observe
his holy lore;—
that ye each enemy
shall henceforth overcome;
victorious shall inhabit,

[a] Literally, *bracelets*.

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be þæm tpeonum.
beoɲ-þelaþ beoɲna.
bið eopeɲ blæð micel.
æftep þám póɲðum.
peɲoð pæþ on þalum.
þunzon þize-býman.
þezna þtóðon.
on þæzeɲne þpez.
þolc pæþ on landе.
hæþbe puldɲeþ beam.
peɲuð zelæðeð.
halize heapaþ.
on hilð zoðeþ.
líþe zeþeónᵇ.
þa hie oðlæðeð hæþðon.
þeoɲh oþ þeonða ðóme.
þeah ðe hie hitᶜ þnecne zeneððon.
peɲaþ unðeɲ pæteɲa hɲóþaþ.
zeþapon hie þæɲ peallaþ þtanðan.
ealle him bɲimu blóðize þuhton.
þuɲh þa heoɲa beaðo-þeapo pæzon.
hɲeððon hilðe þpelle.
* * *
þiððan hie þam pið-þoɲon.
* * *
hóþon heɲe-þɲeataþ.
hlúðe þtefne.
þoɲ þam bæð-peoɲce.
ðɲihten heɲeðon.
peɲaþ puldɲeþ þánz.

by *the* two seas,
the halls[a] of chieftains;
your prosperity shall be great.'
After those words
the host was glad;
sung *the* trumps of triumph,
the banners rose
at *the* joyous sound,
the folk was on land.
Had *the* pillar of glory
led *the* host,
the holy bands,
through God's favour,
in life rejoicing,
when they had saved
their lives from *the* enemies' power,
though they had cruelly oppressed them,
the men under *the* roofs of waters.
There they saw walls standing,
seemed to them all *the* waters bloody,
through which their warlike enginery had moved: [*speech*
they were cheered by the martial
after they to those before
raised *the* army-bands
a loud voice,
for that great work
praised *the* Lord,
the men *a* song of glory,

[a] Literally, *beer-halls*.
[b] This I suspect to be an error for zeþeonðe.
[c] For hit, the sense seems to require hie.

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þíſ on oðþum.	[171]	(*the women in turn,*)
ƿolc-ƿpeota mæſt.		greatest of multitudes,
ƿýnð-leoð ȝalan.		sung *a* martial song,
aclum ƿtefnum.		with clear voices,
eall-punðna þela.		of all *those* many wonders.
þa pæſ eð-ƿýnde.		Then was to be found
aſþiſc meoþle.		*the* African maid,
on ȝeoƿoneſ ƿtaðe.		on ocean's shore,
ȝolde ȝepeoþðod.		with gold adorned;
hanð ahoƿon.	10	*they* raised *the* hand
halȝ-þuþðunȝe.		of supplication.
blíðe pæþon.		*They* [the Israelites] were blithe,
bote ȝeſapon.		saw *their* compensation;
heddon heþe-þeaſeſ.		heeded *the* martial spoil,
hæft pæſ onſæled.		captivity was loosened;
onȝunnon ſé-laſe[a].		*they* begun, what the sea had
ſeȝnum dælan.		in nets to deal, [spared,
on ýð-laſe[b].		among the survivors of the flood,
ealde maðmaſ.		ancient treasures,
þeaſ ȝ þanðaſ.	20	vestments and shields.
heo on þiht ſceó[c].		*They justly divided*
ȝolð ȝ ȝoð-peb.		*the* gold and purple[d],
ioſepeſ ȝeſtþeon.		Joseph's treasure,
peþa pulðoþ-ȝeſtealð.		*the glory of men.*
peþȝenð laȝon.		*Cursing lay*

[a] Literally, the *sea-leavings.* [b] Literally, the *flood-leavings.*

[c] Upon this word Lye has the following: "Sceo, in ſceo-ȝolð, forsan quasi ská-gold, *præstantissimum aurum,* a *Cimbrice* ská, *præstantia;*" but by forming a compound of ſceó and ȝolð, the metre is destroyed. May not ſceó be the beginning only of ſceóðon, *divided,* the termination having been omitted by the carelessness of the scribe? The entire passage is extremely obscure.

[d] Isl. Guðvefr, *textura discolor, figurata, præsertim textura militaris, qualis fuit vexillorum; tales togas figuratas nostrates, qui lautiore erant in re, traxere.* Björn Haldorsen, Lex. Isl. The word occurs also in Sæmund's Edda: see Hamþis-mál, Str. 17, p. 271, Edit. Stockh. Prof. F. Magnusen explains it, *the purple of the northern nations.* The Islanders seem to have derived it from guður or guð, *battle.*

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on ðeað-ſtede.
ðriht-folca mæſt[a]:.

on *their* death-place,
of people *the* greatest.

L.

Hebrǽgn ic hebreoſ. [173]
eaðge liffean.
in hierusalem.
golð-hoard ðælan.
cyninggðóm habban.
ſpa him gecynde pæſ.
ſíððan þurh metodes mægen.
on moyſes hánd.
peard píg gifen.
figena mænigeo.
ȝ hie of egyptum.
út aforon.
mægene micle.
þ pæſ móðig cyn.
þenden hie þý ríce.
ræðan moſton.
burgum pealdon.
pæſ him beorht pela.
þenden þ folc mid him.
hiera fæderes fæſte.
healdan poldon.
pæſ him hyrde góð.
heofon-ríces peard.
halig ðrihten.
puldres paldend.
fe ðam peruðe geaf.
móð ȝ mihte.
metod al-pihta.
þ hie oft fela folca.
feorh gefceodon.

L.

The Hebrews, as I have unlived prosperous [derstood,
in Jerusalem,
gold-treasure distributed,
had kingly sway,
as to them was genial,
after that, through *the* Creator's
into Moses' hand [might,
martial force was given,
many warriors,
and they from Egypt
had marched out,
with great power.
That was *a* haughty race,
while they the realm
might rule,
swayed over *their* cities:
to them was bright weal,
while the folk with him [God]
their fathers' covenant
would hold.
Was to them *a* good shepherd
the Guardian of heaven's kingdom,
the holy Lord,
the Chief of glory,
who to that multitude gave
courage and might,
the Lord of all creatures;
so that they oft many nations
from life separated,

[a] MS. mæ, after which is an erasure.

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heɲzeȝ helmum.
þaɲa þe him holð ne pæȝ.

oð þ hie plenco anpóð.
æt pín-þeȝe.
deoɲol-dǽdum.
ðɲuncne ȝeðohtaȝ.
þa hie ǽ-cɲæftaȝ.
ánɲoɲleton[a].
metodeȝ mæȝenɲcipe.
ɲþa nó man ɲcýle.
híȝ ȝaftes luɲan.
pið ȝode dǽlan.
þa ȝeȝeah ic þa ȝeðɲihte[b].
in ȝeðpolan hpeoɲan.
iɲɲahela cýn.
únɲihte ðón.
pommaȝ pýɲcean.
þ pæȝ peoɲc ȝode.
oft he þam leodum.
láne ɲende.
heoɲon-ɲícef peaɲð.
haliȝe ȝaftaȝ.
þa þam peɲude.
piɲðom budon.
hie þæne ɲnýtɲo.
ɲóð ȝelýfðon.
lýtle hpile.
oð þ hie[c] lanȝunȝ beiɲác.
eoɲðan ðɲeamaȝ.
écef ɲæðef.
þ hie æt ɲiðeftan.
ɲylfe ɲoɲléton.
ðɲihtneȝ ðómaȝ.

with *their* army's chieftains,
those who were not friendly to them;
till that them pride invaded,
at *their* wine-bibbings,
with diabolic deeds,
drunken thoughts,
when they *their* legal institutes
abandoned,
the Lord's supremacy.
Thus no man ought
his spirit's love
with God divide.
Then saw I that multitude
into error turn,
the tribe of Israel
do unrighteousness,
perpetrate crimes;
that was grief to God:
oft he to those nations
sent, for *their* instruction,
heaven's kingdom's Guardian,
holy spirits,
who to the multitude
wisdom should preach;
they in that wisdom
verily believed,
a little while,
till that them desire deceived,
joys of earth,
of eternal sway;
so that, at *the* last, they
themselves forsook
the Lord's decrees,

[a] MS. and Junius, áne ɲoɲleton.
[b] MS. and Junius, me.
[b] MS. and Junius, þeȝe ðɲiht.

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cuþon ðeoþleþ cræft.
þa peaþð þéðe móð.
þícef ðeoden.
únholð þeoden[a].
þam þe æhte ȝeaf.
þyrðe[b] him æt frymðe. [174]
ða ðe on fruman[c].
æf ðon pæfon man-cynnef.
metode ðýruft.
ðuȝoða ðýruft.
ðrihtne leoforft.
hefe-pað[d] to þæfe.
heán býriȝ.
eorlum elðeodiȝum.
on eðel-land.
þæf ralem rtóð.
reafpum afæftnod.
peallum ȝefeorðod.
to þæf pitȝan fórfon.
caldea cyn.
to ceaftre forð.
þæf ifrael.
æhta péfon.
beprigene mid peorcum.
to þam þ pefod ȝefóf.
mæȝen-þreat méfe.
mán-bealpef ȝeorn.
apehte þone pæl-nið.
pefa aldor-frea.
babilónef þrȝo.
on hif burh-rtede.

chose *the* devil's craft.
Then became *the* fierce of mind,
the prince of *the* realm,
faithless to *his* Lord,
to him who had given him wealth,
taught him at first
those that in *the* beginning,
ere which *they* were of mankind
dearest to *the* Creator,
of people dearest,
most beloved of *the* Lord,
an army-path to the
high city,
to *the* foreign men,
into *the* country
where Salem stood,
with engines strengthened,
with walls adorned.
To this came soothsayers,
the Chaldean race,
forth to *the* city,
where *the* Israelites'
possessions were,
covered with works;
to which *the* host proceeded,
a great *and* powerful band,
zealous for sinful evil.
Then fatal hate excited
the chief lord of men,
the prince of Babylon,
in his metropolis,

[a] For þeoden we should probably read þeodne.
[b] MS. and Junius, fiyðe.
[c] Of this and the six following lines I have given what I believe to be a literal translation; that it is not more intelligible must be ascribed, partly at least, to the defective state of the Saxon text.
[d] MS. hefepoð; Junius, he fepoð.

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nabochodonoſſor. Nebuchadnezzar,
þurh niþ-hete. through hostile grudge;
þ he ſécan ongan. *so* that he began seek,
reſan gehygdum. in *his* mind's thoughts,
hú he iſraelum. how he from *the* Israelites
eaðoſt meahte. might most easily, [*bands*,
þurh gromra gang. through *the* march of his fierce
guman oðþringan. *the* men force away.
gegamnode þa. *He* then assembled,
ſuðan ȝ norðan. from south and north,
pæl-hreop peoð. *a* blood-thirsty host,
ȝ peſt ſáran[a]. and *bade* march west,
herige hæðen-cyninga. *a* band of heathen kings
to þære heán byriȝ. to the metropolis
iſraela. of *the* Israelites,
eðel-peardaſ[b]. *the* country's guardians,
luſan[c] líf-pelan. *their dear life's treasures*,
þenden hie let metod. while them *the* Creator permitted.
þa eac eðan gefrægn. Then also, I have learned, over-
ealð-feonda cyn. *the* tribe of ancient foes [ran
pín-burh peoda. *the* people's beloved city.
þa pígan ne gelyfdon. *The warriors believed not.*
beneáfodon þa neceda puldor. Then spoiled *they the* glory of
neáðan golde. of *its* red gold, [fanes
rince ȝ reolfre. riches and silver,
ſalomones templ. *the* temple of Solomon,
gerſtrúdan gerſtreona. plundered *the* treasures,
undeр ſtán-hliðum. under *their* stony coverings,
ſrilc eall ſpa þa eorlaſ. all whatever those men
ágan ſceoldon. might possess;
oð þ hie burga gehpone. till that they each city
abrocen hæfdon. had subdued,
þaра þe þam folce. which with that people

[a] After ſáran, het, or a word of like import, seems to have been omitted.
[b] This line seems in apposition to the preceding, herige hæðen-cyninga,
[c] An error probably for leoran.

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to ſpriðe ſtódon. stood in peace.
ʒehlóðon him to huðe. They loaded on themselves for [spoil
hoſnð-peaſna ʒeſtſheon. the riches of the treasure wards,
ſeá ʒ ſſheoſ. money and captives,
ſpilc þæſ ſunden pæſ. such as there was found;
ʒ þa mid þam æhtum. and then with those possessions
eſt ſiðedon. marched back,
ʒ ʒelæddon eac. and also led
on lanʒne ſið. on *a* long journey
iſſraela cyn. 10 *the* tribe of Israel,
on eaſt-peʒaſ. on *the* east ways,
to babilonia. to Babylon,
beoſna únſím. [175] men unnumbered,
undeſ hand hæleð. *the* people under subjection
hæðenum déman. to *a* heathen ruler,
nabochodonoſſoſ. Nebuchadnezzar.
him on nýd dýde. By force *he* made to him
iſſraela beaſn. *the* children of Israel,
ótoſ ealle luſen. *without all love,*
pæpna laſe[a]. 20 *the* weapons' leaving,
to peoſc-þeopum. for work-slaves.
onſende þá. *He* sent then
ſínſa þeʒna. of his ministers
poſn þæſ peſudeſ. *a* band of the host
peſt[b] to ſeſan. to go westward,
þ him þaſa leode. that for him of that people
land ʒeheolde. *they the* land might hold
eðne eðel. *a* subject country
æſteſ ebſéum. [176] *after the Hebrews.*
het þa ſécan. 30 Bade then seek
ſíne ʒeneſan. his reeves,
ʒeond iſſraela. through Israel's
eaſme laſe. poor remnant,
hpilc þéne ʒeoʒoðe. which of the youth

[a] The survivors: see p. 121, l. 32. [b] MS. and Junius, ſeſ.

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ȝleapoɿt pæɳe.
bóca bebuðeɿ.
þe þæɳ bɳunȝen pæɿ[a].
polde þ þa cnihtaɿ.
cɳæɿt leoɳnedon.
þ him ɳnýtɳo on ɿeɳan.
ɿecȝan mihte.
naleɿ ðý þe he þ moɿte.
oððe ȝemunan polde.
þ he þaɳa ȝifena.
ȝode þancode.
þe him þæɳ to buȝuðe.
bɳihten ɿcýɳede.
þa hie þæɳ ɳundon.
to ɳnea[b] ȝleape.
æðele cnihtaɿ.
ȝ æfæɿte.
ȝinȝe ȝ ȝode.
in ȝod ɿæde.
án pæɿ ananíaɿ.
oðeɳ azaɳíaɿ.
þɳidda miɿael.
metode ȝecoɳene.
þa þɳý comon.
to þeodne ɿoɳan.
heaɳde ȝ hiȝe-þancle.
þæɳ ɿe hæðena ɳæt.
cýninȝ coɳðneɿ ȝeoɳn.
in caldea býɳiȝ.
þa hie þam plancan.
píɿdóm ɿceoldon.
peɳaɿ ebɳea.
póɳdum cýðdon[c].

were most skilful
in *the* precepts of books,
which was thither brought.
He would that those children
should learn science,
that to him wisdom in *their* minds
might speak;
not because he that might
or would remember,
or that for those gifts
God would thank,
which on him there for dignity
the Lord had bestowed.
Then they there found,
for *their* Lord, skilful
noble youths
and pious,
young and good,
of good race:
one was Hananiah,
the second Azariah,
the third Mishael,
by *the* Lord chosen.
These three came
before *the* prince,
bold and thoughtful-minded,
where *the* heathen sate,
the king studious of pomp,
in *the* Chaldeans' city.
Then they to the proud *prince*
must wisdom
(*the* Hebrew men,)
by words reveal,

[a] This line refers to the words eaɳme laɳe, p. 220, l. 33.
[b] Apparently an error for ɿɳean.
[c] Apparently an error for cýðan.

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ȝpeȝen cyninȝe.
hu maȝon pe ȝpa bȳȝle.
bȝihten ahicȝan.
on ȝeȝan þinne.
hu ðe ȝpeȝnede.
oððe pȳȝda ȝeȝceaȝt.
píȝdóm búde.
ȝiȝ þu hiȝ æȝneȝt ne meaht.
óȝ aȝeccan.
þa him únblíðe. [179]
anbȝpaȝode.
pulȝ-heoȝt cyninȝ.
pitȝum ȝínum.
næȝon ȝe ȝpa eacne.
oȝeȝ ealle men.
móð-ȝeþancef.
ȝpa ȝe me ȝæȝdon.
ȝ þ ȝecpædon.
þ ȝe cuðon.
míne aldoȝ leȝe.
ȝpa me æftef peaȝð.
oððe ic ȝuȝðoȝ.
ȝindan ȝceolde.
ne ȝe mætinȝe.
mínie ne cunnon.
þa þe me ȝoȝ peȝode.
pídom beȝeð.
ȝe ȝpeltað deaðe.
nýmþe íc ðóm pite.
ȝoðan ȝpeȝnef.
þæf mín ȝeȝa mynȝað.
ne meahte þa ȝeo mænigeo.
on þam meðel-ȝtede.
þuȝh pitigdóm.
pihte aþencean.
ne ahicȝan.

the dream to *the* king:)
'How may we so deeply,
O lord, search
into thy mind,
how thou hast dreamed,
or *the* fates' decrees
wisdom declared,
if thou canst not first its
beginning tell?'
Then to them unblithely
answered
the wolf-hearted king,
to his soothsayers:—
'Ye were not so gifted
over all men
in mental thought,
as ye said to me,
and that declared,
that ye knew
my life's destiny,
what should hereafter me betide,
or I further
should find.
Ye my dream
know not,
who to me, before *the* people,
make show of wisdom.
Ye by death shall perish,
unless I know *the* interpretation
of *my* true dream,
of which my thought reminds me.'
Then could not the many
in the council-place,
through knowledge,
aught discover,
nor devise.

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þa hit forhæfed gesæd.
þ te hie fæbon.
frefn cyninge.
fýrda gefýnu.
oð þ fitga cóm.
daniel to dóme.
fe fæf drihtne gecoren.
fnotor ⁊ fóðfæft.
in þ feld gangan.
fe fæf[a] ofd-fruma.
eafmfe láfe.
þéfne þe þam hæðenan.
hýran fceolde.
him god fealde.
gife of heofnum.
þurh hleoðor-cyðe.
haligef gaftef.
þ him engel godef.
eall ágæde.
fpa hif man-drihten.
gemæted fead.
ða eode daniel. [180]
þa dæg lýhte.
fpefen feccan.
fínum frean.
fægde him físlice.
fefeda[b] gefceafte.
þ te fona ongeat.
fpiðmód cyning.
ófd ⁊ ende.
þæf þe him ýfed fæf.
ða hæfde daniel.
dóm micelne.
blæd in babilonia.

Then was it denied *them*
that they should say
the dream to *the* king,
the mysteries of *the* fates,
till that *the* prophet came,
Daniel, to judgment,
who by *the* Lord was chosen,
skilful and upright,
into the palace,
who was *the* chief
of *the* poor remnant,
which to that heathen
must obey.
On him God had bestowed
gifts from heaven,
through revelation
of *the* holy spirit;
so that to him God's angel
declared all
that his lord
had dreamed.
Then went Daniel,
when day dawned,
to relate *the* dream
to his lord,
told him wisely
the fates' decrees;
so that soon understood
the fierce-minded king
the beginning and end
of what to him had been revealed.
Then had Daniel
great power,
glory in Babylon,

[a] MS. and Junius, þæf.

[b] Apparently an error for fýfda.

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mid bócepum.	with *the* magi,
siddan he gesæde.	after he had said
swefen cyninge.	*the* dream to *the* king,
þ he ær for fynenum.	which he before, for his sins,
onfón ne meahte.	could not contain,
babilonie peard.	*the* ruler of Babylon,
in his breost-locan.	in *the* recesses of his breast.
no hwæðere þ daniel.	Yet Daniel that
gedón mihte.	could not accomplish
þ he polde metodes	that he would in *the* Lord's
mihte gelýfan.	might believe;
ác he fyncan ongan.	but he began to work
poh on felda.	iniquity, in *the* field
þam þe deódmóde.	which *men* renowned
dírian héton.	call Dura,
se wæs on ðæne ðeode.	which was in the province
ðe swa hatte.	that is thus called,
bneste babilonige.	"*the* powerful Babylonian;"
þæne burge-peard[a].	of which *the* city-guardian
ánne man-lícan.	an image,
ofer metodes est.	against *the* Lord's pleasure,
gýld of golde.	*an* idol of gold,
gumum aræhte.	raised to *the* people;
forþam þe gleaw ne wæs.	for that was not wise
gum-ríces peard.	*the* guardian of *the* realm,
neðe ȝ nádleas.	*but* fierce and headstrong,
nihte[b]	
* * *	
* * *	
* * *	
þa peard hæleða hlyst. [181]	Then was *a* listening of *the* people,
þa hleoðor cwóm.	when *the* sound came
býman swege.	of *the* trumpet's voice
ofer burh-ware.	over *the* inhabitants.

[a] Apparently an error for burh-peardas.

[b] Here a leaf has been cut out of the MS.

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þa hie for þam cumble.
on cneopum ſæton.
onhnigon to þam hefige.
hæðne þeode.
punðedon þih-gyld.
ne pirton þræftlan ræd.
efndon únrihtdóm.
ſpa hyra aldor dyde.
máne gemenged.
móde gefflecnod.
ſflembe folc-mægen.
ſpa hyra ſflea æfleft.
únræd efnde.
him þæf æftef becpóm.
yfel ende-lean.
únriht dyde.
þær þry pæron.
on þæf þeodnef byrig.
eorlaf ifrael.
þ hie[a] á noldon.
hyra þeodnef dóm.
þáfigan onginnan.
þ hie to þam beacne.
gebedu ræfnde[b].
ðeah ðe ðær on hefige[c].
byman funigon.
ða pæron æðelum.
abrahamef bearn. [182]
pæron ræfræfte.
pirton drihten.
écne uppe.

Then they before the image
on *their* knees sate,
bowed to the idol
the heathen people,
worshipped *the* false god:
they knew no better counsel,
they executed unrighteousness,
as their chief did:
with sin defiled,
in mind corrupted,
the people acted
as *their* lord *had* erst;
executed evil counsel:
on him for this came afterwards
an evil end-reward;
he did unrighteousness.
There were three,
in that prince's city,
men of Israel,
who would never
their lord's decree
seek to obey,
that they to the image
should raise prayers,
though there in *the* city
the trumpets sung.
These were in nature
children of Abraham,
they were faithful,
knew *the* Lord
eternal above,

[a] *y* hie seems to be an error for þa ðe.
[b] Ought grammatically to be ræfnden.
[c] hefige seems to be an error for byrig, by the substitution of which both the sense and the alliteration are restored.

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ælmihtiȝne[a].
cnihtaſ cýne ȝóde.
cuð ȝebýdon.
þ hie him þ ȝold[b].
to ȝode noldon.
habban ne healdan.
ác þone hean cýninȝ.
ȝaſta hýnde.
ðe him ȝife ſealde.
oft hie to bote.
balde ȝecpǽdon.
þ hie þæſ píȝeſ.
pihte ne rohton.
ne hie to þam ȝebede.
mihte ȝebǽdon[c].
hæðen-heniȝeſ píra.
þ hie þideſ hpeonan folden.
ȝuman to þam ȝýldnan ȝýlde.
þe he him to ȝode ȝeteóde.

þegnaſ þeodne ſæȝdon.
þ hie þǽre ȝeþeahte pǽron.
hæftaſ heáfnan in þiſſe hean-býniȝ.
þ þiſ henȝan ne pillað[d].
ne þýrne píȝ punðiȝean.
þe ðu þe to punðrum teodeſt.

ða him bolden-móð. [183]
babilone peard.
ýrre andſparode.

almighty.
The gentle youths
made known,
that they the idol
for *a* god would not
have nor hold,
but *the* high King *alone*,
the Guardian of spirits,
who had given them gifts.
Oft they to boot
boldly said,
that of this idol they
recked not aught,
nor them to that, by prayer,
could persuade
the heathen idol's lord,
that they would thither turn,
the men to the golden image,
which he to himself for *a* god had formed.
The ministers to *their* lord said,
'that they were of the resolution,
the proud captives in this metropolis,
that this image *they* will not,
nor this idol, worship,
which thou to thyself hast wonderously formed.'
Then to them, wroth of mood,
the lord of Babylon
angrily answered,

[a] MS. and Junius, ælmihtne.
[b] ȝold, both here and at p. 229, l. 12, is evidently an error for ȝýld.
[c] Apparently an error for ȝebǽdan.
[d] MS. and Junius, þa þiſ hézan ne pillað. The correction of hézan to henȝan I owe to the Suppl. of Lye.

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eoɲlum onmælbe. to *the* men announced,
ɣɲimme þam ɣinɣum. sternly to the youths,
ȝ ɣeocɲe oncpæð. and harshly spake,
þ hie ɣeɣnunɣa. that they forthwith
ɣýlban ɾceolbe. must worship,
oððe þɲoɲɪɣean. or suffer
þɲea-nieb micel. great penal torment,
ɾɲecne ɾýɲeɾ pýlm. *the* fire's dire heat,
nýmðe hie ɾɲiðeɾ polbe[a]. unless they favour would
pilnian to þam pýɲɲeɾtan. desire at that most evil *one*,
peɲaɾ ebɲea. *the* Hebrew men,
ɣuman to þam ɣolbe. *those* persons, at the idol,
þe he him to ɣobe teobe. which he had made him for a god.
nolbon þeah þa hýɾɾaɾ. Yet the youths would not
hýɲan láɲum. obey those mandates,
in hiɣe hæðnum. *the* heathen, in *their* mind,
hoɣebon ɣeoɲne. *but* studied zealously
þ æ ɣobeɾ. that *the* law of God
ealle ɣelæɾte[b]. *they* all might fulfil,
ȝ ne apacobon. and would not swerve
peɲeba bɲihtne. from *the* Lord of hosts,
ne þan mæɣen-hpýɲɾe. *nor from that high course*
in hæðenbóm. into heathenship,
ne hie to ɾacne. nor deceitfully
ɾɲeoðo pilneban. would *they* desire liberty,
þeah þe him ɾe biteɲa beað. though that to them bitter death
ɣebóben pæɲe:. were announced.

LII.

LII.

þa peaɲð ýɲɲe. [184] Then was wroth
ánmób cynin̄ɣ. *the* stubborn king;
het he óɾn. he bade *the* oven
onhætan. be heated,
to cpale cnihta ɾeoɲum. for *the* destruction of *the* youths' [lives,

[a] Should grammatically be polbon.

[b] Grammatically should be ɣelæɾton.

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ꝑoꞑðam þe hie hiꝛ cꞑæꝑtaꝛ on- ꝛócon.	because they had despised his power.
þa[a] he pæꝛ ȝelæbeb.	Then he was led,
* * *	
ꝛþa he ȝꞑimmoꝛt mihte[b].	so he most cruel might,
* * *	
ꝑꞑécne ꝓýꞑeꝛ líȝe.	with *the* fire's dire flame.
þa he þýbeꞑ ꝑolc ꝛamnobe.	Then he thither *the* folk assem-
⁊ ȝebinban het.	and bade bind [bled,
babilone peaꞑb.	(*the* lord of Babylon,
ȝꞑim ⁊ ȝeálhmób.	grim and gloomy,)
ȝobeꝛ ꝛpel-boban.	God's messengers;
het þa hiꝛ ꝛcealcaꝛ.	bade then his servants
ꝛcuꝑan þa hýꝛꝛaꝛ.	shove the youths
in bæl-blýꝛe.	into *the* pile-blaze,
beoꞑnaꝛ ȝeonȝe. [mebe.	*the* young nobles. [safety,
ȝeaꞑo pæꝛ ꝛe him ȝeóce ȝeꝛꞑe-	Ready was he *who* wrought them
þeah þe hie ꝛþa ȝꞑóme nýbbe.	though *the king* them so cruelly had
in pæðm ꝓýꞑeꝛ líȝe[c].	into *the* fire's embrace; [forced
hpæðene heoꞑa ꝑeoꞑh ȝeneꞑebe.	yet their lives preserved
mihtiȝ metobeꝛ peaꞑb.	*the* mighty guardian of *the* Lord,
ꝛþa þ mæniȝe ȝeꝛꞑunon.	as that many have heard tell. [help,
haliȝe[d] him þæꞑ help ȝeteobe.	The Holy there appointed them
ꝛenbe him oꝑ heán ꞑoboꞑe.	sent to them from *the* high firma-
ȝob ȝumena peaꞑb.	God, *the* guardian of men, [ment,
ȝaꝛt þone halȝan.	the holy spirit:
enȝel in þone óꝑn innan becpóm.	*the* angel came within the oven,
þæꞑ hie þ ázlac bꞑuȝon. [185]	where they that torment suffered;
ꝛꞑeo-beaꞑn pæðmum beþeahte.	*the* noble children in *his* embrace *he* covered,
unbeꞑ þam ꝓýꞑenan hꞑóꝑe.	under the fiery roof:

[a] MS. ꝑa, which Junius has rightly corrected to þa.

[b] Both before and after this line, some lines are evidently wanting in the MS.

[c] There seems to be something faulty in this line; perhaps we should read ꝓýꞑ-liȝeꝛ instead of ꝓýꞑeꝛ liȝe.

[d] For haliȝe we should read haliȝa, if my translation be correct.

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ne mihte þeah heofna plíte ge- yet might not their beauty corrupt
* * * [pemman[a].
þýlm þæf pæfnan lígef. *the* heat of *the* surrounding flame,
þa hie fe palbenb nefnebe. [186] when them the Supreme preserved.
hfeohmóþ fæf fe hæðena þeoðen. *The* heathen prince was savage-minded,
het hie hfaðe bærnan. bade them be burned forthwith;
æleþ fæf ungefceaþ[b] micel. *the* fire was hugely great.
þa fæf fe ofen onhéteþ. Then was the oven heated,
ífen eall ðurh-gleþeþ. *the* iron all glowing through;
hine ðæf efnaf mænige. many servants there
purpon puþu on innan. cast wood therein, [decreed;
fpahim fæf on fóribum gebémeþ. as to them by words had been
bærnon bfanbaf on bfýne. *they* bare brands into *the* burning
blácan fýref. of *the* pale flame.
polde pulf-heofit cyning. *The* wolf-heart king would
pall onftealle[c]. *a* wall erect
íferne ymb éferfte. of iron, round *the* pious *youths*,
oð þ up gefáh. till that rose
líg ofer leofum. *the* flame over *the* beloved *ones*,
ȝ þurh luft gefloh. and spontaneously raged
micle máre. much more
þonne gemet pære. than were meet.
ða fe líg gefánd. Then the flame rolled
on láðe men. on to *those* hostile men,
hæðne of halgum. to *the* heathen from *the* holy.
hýffaf pæron. *The* youths were
blíðe moðe. blithe of mood;

[a] Although the sense be uninterrupted, yet, from the defect in the alliteration, a line seems wanting in this place.

[b] ungefceaþ is here used adverbially, and seems synonymous with the Germ. ungeheur.

[c] Though sometimes, from a peculiarity of dialect (as in the St. Cuthbert's MS. Cott. Nero D. iv.), the infinitives end in a vowel, without a final n, yet onftealle in this place is, without doubt, an error for onftealłan.

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bujnon ȝcealcaȝ.		*the* servants were burned
ýmb oȝn útan.		round about *the* oven:
álét ȝehpeanȝ.		*the* fire turned
teonȝullum on tejo.		on *the* right of *the* malignant,
ðæn to-ȝejeah.	[187]	where looked on
babilone bnejo.		*the* lord of Babylon.
blíðe[a] pæȝon.		Blithe were
eoȝlaȝ ebnea.		*the* Hebrew men,
oȝejtum henebon.		*they* forthwith praised
bnihten on bneame.	10	*the* Lord in joy;
býbon ȝpa hie cuðon.		did as they could
oȝne on innan.		within *the* oven,
albne ȝenenebe.		*those whose* lives *were* saved.
ȝuman ȝlæd-mode.		*The* men glad of mood
ȝod punðebon.		God worshipped,
unden þæȝ ȝæðme þe.		under whose shelter
ȝeȝlýmed peand.		was driven away
ȝnecne ȝýnef hæto.		*the* fire's dire heat.
ȝneo-beand pundon.		*The* free children were
alæten líȝef ȝanȝe.	20	from *the* flame's course delivered.
ne hie him þæn láð ȝebýbon.		They did them there no harm,
næȝ him ȝe ȝpeȝ[b] to ronȝe.		nor was *the* heat to them *a* trouble,
ðon má þe ȝunnan ȝcíma.		more than the sun's brightness;
ne ȝe bnýne beot mæcȝum.		nor did the burning hurt *the* youths,
þen in þam beote pænon.		while they were in that peril;
ác þ ȝýn ȝcýde[c] to ðam.		but on those the fire darted,
þe ða ȝcýlde ponhton.		who that sin had wrought.
hpeonȝon þa hæðenan hæȝtaȝ.		The heathen slaves turned
ȝnam þam halȝan cnihtum.		from the holy youths, [sened,
penȝna plite minȝode.	30	*the* beauty of *the* wicked was les-
þa ðe ðý ponce ȝefæȝon.		who had in the work rejoiced.

[a] MS. and Junius, bilíðe, which Lye interprets, *exemplum, icon, statua, imago.*

[b] The word ȝpeȝ, in the sense of *heat*, does not occur in Lye; but as it seems of cognate origin with the Danish svie, *to burn, scorch*, &c., I have not scrupled so to translate it.

[c] MS. and Junius, ac þ ȝýn ȝýnȝcýde.

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ȝeȝeah ða ȝrðmóð cyninȝ. [188] Saw then *the* fierce king,
ða he hiȝ ȝeȝan ontȝeopðe. when to his sense he trusted,
punðoȝ on ȝíce aȝanȝen. *a* wonder in *the* punishment take place;

him ȝ ȝnæclic ðuhte. that to him seemed marvellous:—
hyȝȝaȝ hale hpuȝon. *the* youths walking hale
in ðam hátan ofne. in the hot oven,
ealle ésȝærte ðrý. all *the* pious three;
him eac ðæȝ pæȝ. with them was also there,
án on ȝeȝyhðe. one in sight,
enȝel ælmihtiȝeȝ. *an* angel of *the* Almighty.
him ðæȝ ofiht ne deȝebe. Them there aught harmed not,
ác pæȝ ðæȝ-inne. but *it* was therein,
eallef ȝelícoȝt. wholly most like
eȝne ðonne. as when
on ȝumeȝa. in summer
ȝunne ȝcíneð. *the* sun shineth,
ȝ deap-dȝiaȝ[a]. and *the* dew-drops
on dæȝe peoȝðeð. are in day
ȝinde ȝeondȝapen. by *the* wind scattered.
ȝ pæȝ puldȝef ȝod. That was *the* God of glory
ðe hie ȝeneȝebe. who them preserved
ȝið ðam nið-hete. against that fell hate.
ða azaȝiaȝ. Then Azariah,
in ȝeðancum. in *his* thoughts,
hleoðȝade halig. holy sang,
ðuȝh hátne líg. through *the* hot flame,
dæðda[b] ȝeoȝn. in deeds zealous;
dȝihten heȝebe. praised *the* Lord
peȝ pomma leaf. *the* spotless man,
ȝ ða póȝd acpæð. and *these* words then uttered:—
metod alpihta. 'Lord of all beings!
hpæt ðu eaȝt mihtum ȝrið. verily thou art strong in might

[a] Lye renders deaf-dȝiaf, *ros agri*; but, believing deaf-dȝipaf to be the true reading, I have rendered it *dew-drops*.

[b] Cod. Exon. dȝeaȝ dædum ȝeoȝn.

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nıðaȝ to nerȝenne.	mortals to save;
ıȝ þín nama mæȝe.	thy name is great,
plıtıȝ ȝ pulðorȝæȝt.	beauteous and glorious,
oȝer per-ðeode.	throughout mankind;
ȝıenðon þíne ðómaȝ.	thy decrees are
ın ðaȝa[a] ȝehpam.	on each day
ȝóðe ȝ ȝerȝıðde.	true and potent,
ȝ ȝerıȝeȝæȝte.	and triumphant,
ȝpa þu eac ſylfa eaȝt[b].	as thou also thyself art.
ſyndon þíne pillan.	Thy fiats are,
on porulð-ſpeðum.	in worldly events,
rıhte ȝ ȝenúme.	right and great,
roðora ealðend.	Ruler of *the* skies!
ȝeoca uſer ȝeorne nu.	Preserve us now with care,
ȝaſta ſcıppend.	Creator of spirits!
ȝ þurh [hýlðo][c] help.	and through *thy* grace help *us*,
halıȝ ðrıhten.	holy Lord!
nu pe þec ȝor þreaum[d].	Now we thee for *our* afflictions,
ȝ ȝor ðnea-nýðum[e].	and for *our* penal sufferings,
ȝ ȝor eaðmeðum.	and for *our* resignation,
anna bıðdað.	desire *thy* blessings,
líge belegðe.	with flame surrounded:
pe ðæȝ lífȝende.	we for this living
porhton on porulde.	wrought in *the* world;
eac ðon póm ðýde[f].	then also did evil
uſer ýldran.	our forefathers,
ȝor oferhýȝðum.	through pride
bræcon bebodo.	brake *the* commandments,

[a] Cod. Exon. ðæða.

[b] This line is not in the Exeter MS., and, being without a correspondent alliteration, would appear to be an interpolation.

[c] The word hýlðo, which is necessary both to the sense and metre, I have supplied from the Exeter MS.

[d] Cod. Exon. þeaȝum.

[e] MS. and Junius, ðeo nýðum; which being devoid of sense, I have admitted into the text the reading of the Exeter MS. See p. 229, l. 7.

[f] Cod. Exon. more correctly, ðýðon.

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burh-ſittendе[a].		*the* dwellers in cities,
háð oferhogedon.		despised *the* state
halgan lífes.		of holy life.
ſiendon we tofneccene.	[189]	We are exiled
geond víðne grúnd.		through *the* wide earth,
heapum tohworfene.		in heaps dispersed,
hýlðe leafe.		favourless;
is ure líf geond.		is our life, through
landa fela.		many lands,
fnacoð ⁊ gefnægde.	10	vile and infamous,
folca manegum.		to many nations,
þa us éc befnæcon[b].		who also have sent us forth
to þæs ſýſſeſtan.		into the worst
eorð-cýninga.		of earthly kings'
æhta-gefealde[c].		power and possession,
on hæft heofu grimma.		even into *the* bonds of *the* cruel;
⁊ we nu hæðena.		and we now *the* heathens'
þeow-neð þoliað.		thraldom suffer.
þæs þe þanc ſie.		For this be thanks to thee,
wereda wuldor-cýninge.	20	Glory-king of hosts! [exile;
þ þu us þas ſnace teodeſt.		that thou hast decreed us this
ne forlet þu usic ána.	[190]	forsake thou us not,
éce drihten.		eternal Lord!
for ðam mildſum.		for those mercies
ðe ðec men hliga[d].		*which incline thee to man,*
⁊ for ðam tweopum.		and for the covenants
þe þu tirum fæſt.		which thou, in glories fast,
niða nergend.		Saviour of men!
genumen hæfdeſt.		hast taken
to abrahame.	30	with Abraham,

[a] Thus Cod. Exon.; MS. and Junius, burh-ſittendum.

[b] The Exeter MS. has, nu þu usic befnæc. in þas ſýſſeſtan, &c., which is perfectly clear and intelligible, while the reading in the text is obscure, and susceptible only of a forced interpretation.

[c] Cod. Exon. more correctly, æht-gefealde.

[d] Lye, with great probability, conjectures that for hliga ð we should read hniga ð.

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ȝ to ıȝááce. and with Isaac,
ȝ to ıaȩobe. and with Jacob,
ȝaſta ſcýppenð. Creator of spirits!
þu hım þ ȝehéte. Thou that hast promised them,
þuſh hleoðoſ-cýbe. through *thy* revelation,
þ þu hýſa ſnum-cýn. that thou their offspring,
ın ſýſn-ðaȝum. in distant days,
ícan polde. wouldest increase,
þ te æftep hım. which after them,
on cneoſıſſum. in *their* generations,
cénneð puſðe. should be born,
ȝ ſeo mænıȝeo. and the multitude
mæſe pæſe. be great,
hat to hebbanne[a]. *the persons to be reckoned*
ſſa heoſon-ſteoſnan. as the stars of heaven.
bebuȝað bnáðne hpýſſt. *They* shall inhabit *the* spacious orb
oð þ bſım-ſaſo. unto the ocean-way;
þæſ[b] ſæ-ſaſoða ſand. *as the sea-shores' sand*
ȝeonð realtne pæȝ. *round the salt wave* [*water.*
me áſe[c] ȝſýnðeð. *the billows through the abyss of*
þ hıſ únſíma. *so* that of them *a* number infinite,
ın pıntſa posn. in *a* space of winters
pusðan ſceolde. should be.
fýl nu ſnum-ſſpæce. Fulfil now *thy* promise,
ðeah heoſa feá lıfıȝen. though of them few live,
plıtıȝa þínne póſð-cýðe. manifest thy saying
ȝ þín pulðoſ on uſ. and thy glory in us; [power,
ȝecýð cnæft ȝ mıht. make known *thy* wisdom and
þ þ[d] calðeaſ. that which *the* Chaldeans,
ȝ folca fela. and many people
ȝefſıȝen habbað. have heard spoken of,
ða þe unðeſ heoſenum. those who under heaven
hæðene lıfıȝeað. heathens live,

[a] Cod. Exon. haþ to hebban.
[b] Cod. Exon. ſſa paſoþa ſonþ.
[c] Cod. Exon. ýþe ȝeonð eaſ ȝſunð.
[d] þ seems to be an error for þa.

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ȝ þ þu ána eaɼt. and that thou alone art
éce ɒɼihten. Lord eternal,
peɼoda paldend. Ruler of hosts,
poɼuld-ȝeɼceaft. of worldly beings,
ɼiȝoɼa ɼettend. Disposer of victories,
ɼóðfæɼt metod. just Creator!'
ɼpa ɼe halȝa peɼ. Thus the holy man
heɼȝende pæɼ. was praising
metodeɼ miltɼe. *the* Creator's mercy,
ȝ hiɼ mihta ɼpeð. and his might's efficacy
ɼehte þuɼh ɼeoɼde. with voice declared.
ða oɼ ɼodeɼum pæɼ. Then from *the* firmament was
enȝel ælbeoɼht. *an* all-bright angel
uɼan onɼendeð. sent from above,
ɼlite ɼcýne peɼ. *a* man of beauteous form,
on hiɼ puldoɼ-háman. in his garb of glory,
ɼe him cpóm to ɼɼoɼɼe. who to them came for comfort,
ȝ to ɼeoɼh-neɼe. and for *their* lives' salvation,
mið luɼan ȝ mið liɼɼe. with love and with grace;
ɼe ðone líȝ toɼceaɼ. who the flame scattered
haliȝ ȝ heoɼon-beoɼht. (holy and heaven-bright)
hátan ɼýɼeɼ. [191] of *the* hot fire,
toɼpeop hine ȝ toɼpende. swept it and dashed away,
þuɼh þa ɼɼiðan miht. through his great might,
liȝȝeɼ leoma[a]. *the* beams of flame;
þ hyɼa[b] líce ne pæɼ. *so* that their bodies were not
oɼiht ȝeeȝleð. injured aught:
ác he on anðan ɼloh. but in hate he cast
ɼýɼ on ɼeonðaɼ. fire on *the* foes,
ɼoɼ ɼýɼen-dǽðum. for *their* wicked deeds.
þa pæɼ on þam óɼne. Then was *it* in the oven,
þæɼ ɼe enȝel becpóm. where the angel came,
ɼindiȝ ȝ ɼýnɼum. windy and winsome,
pedeɼe ȝelícoɼt. to *the* weather likest

[a] Apparently an error for leoman.

[b] MS. and Junius, hiɼe.

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þonne [hit[a]] on ſumeneſ tíd. when there, in summer's tide,
ſendeð seonðeð. is sent
ðropena ðreanunz. *a* falling of drops,
on ðæzeſ hpíle. in *the* day's space,
seanmlic polcna ſcúr. *a* warm shower of *the* clouds.
ſpylc bið sebena cyrt. As is *the* bounty of *the* skies,
ſpylc pæſ on þam fyre. so was *it* in the fire,
fneán mihtum. through *the* Lord's might,
halzum to helpe. in help to *the* holy *ones*.
seaſð ſe háta líz. The hot flame was
todrifen ⁊ todpæſced. scattered and quenched.
þæn þa ðæd-hatan. There those bold of deed
zeond þone ofen eodon. went through the oven,
⁊ ſe enzel mid. and the angel with *them*,
feorh-nerizende. life-preserving,
ſe ðæn feorða pæſ. who was there *the* fourth:
annaniaſ. Hananiah
⁊ azariaſ. and Azariah
⁊ misael. and Mishael.
þæn þa mód-hatan. There those, bold of mind,
þry on zeþancum. *the* three, in *their* thoughts,
ðeoden henedon. praised *the* Lord,
bædon bletſian. prayed *him* to bless
bearn israela. *the* children of Israel,
eall land-zeſceaft. all *the* land-creation,
ecne druhten. *the* Lord eternal,
ðeoda waldend. Ruler of nations.
ſpa hie þry cwædon. Thus they three spake
módum hoſce. with minds sagacious
þurh zemæne róf. through common voice:—

LIII.

Ðe zebletſize. 'Thee bless,
dylyfit fæden. merciful Father!

[a] hit is not in the Exeter MS., and is here void of signification.

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ꝑoꝛulð-cꝛæꝼꞇa plıꞇe[a].		*the* beauty of worldly crafts,
⁊ peoꝛꝺca ȝehꝑılc.		and *thy* every work,
heoꝛonaꝛ ⁊ enȝlaꝛ.		*the* heavens and angels,
⁊ hluttoꝛ pæteꝛ.		and *the* clear water,
þa ðe oꝛ ꝑoðeꝛum.		which from *the* skies,
on ꝑuhtne		
* * *		
.....ȝeꝛceaꝛt.		
ꝑunıað ın ꝑulðꝛe.		abide in glory,—
ða ðec ꝑuꝑðıað.		these thee adore:
⁊ þec ælmıhtıȝ.		and thee, Almighty!
ealle ȝeꝛceaꝛte.		all creatures,
ꝑoðoꝛ-beoꝛhtan tunȝlu.	10	*the* heavenly bright bodies
þa þe ꝑýne healðað.		(which hold *their* course,)
ꝑunna ⁊ mona[b].		of suns and moons,
ꝑunðoꝛ ánꝑa ȝehꝑılc. [192]		(each one separately,)
heꝑıȝe ın háðe.		praise in *their* degree;
⁊ heoꝛon-ꝑteoꝛꝑan.		and *the* stars of heaven,
ðeaꝛ ⁊ ðeoꝛ ꝑcúꝛ.		*the* dew and precious shower,—
ða ðec ðómıȝe.		these thee exalt:
⁊ þec mıhtıȝ ȝoð.		and thee, mighty God!
ȝaꝛtaꝛ loꝛıȝe.		*all* spirits praise;
býꝛnenðe ꝼýꝛ.	20	*the* burning fire,
⁊ beoꝛhꞇ ꝑumoꝛ.		and *the* bright summer,
neꝛȝenð heꝛȝað.		praise *their* Preserver.
nıhꞇ ꝑomoð ⁊ ðæȝ.		Night also and day;
⁊ þec lanða ȝehꝑılc.		and thee each land,
leohꞇ ⁊ þeoꝛꞇꝛo.		light and darkness,
heꝑıȝe on háðe.		praise in *their* station;
ꝑomoð hát ⁊ cealð.		heat also, and cold.
⁊ þec ꝼꝛea mıhtıȝ.		And thee, mighty Lord!
ꝑoꝛꞇaꝛ ⁊ ꝑnapaꝛ.		*the* frosts and snows,
ꝑınteꝛ-bıteꝛ þeðeꝛ.	30	*the* winter's bitter weather,
⁊ ꝓolcen-ꝓaꝛu.		and *the* heaven's course,

[a] Cod. Exon. ꝑoꝛulð-ꝑceaꝛta ꝑulðoꝛ. [b] Cod. Exon. ꝑunne ⁊ monan.

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lofiʒe on lyfte.	praise in *the* air;
ʒ þec liʒetu.	and thee *the* lightnings
bláce beorhtm-hpate.	pale, brightly swift,—
þa þec bletfiʒe.	these thee bless.
eall eorðan ʒrunð.	All *the* depths of earth,
éce dryhten.	eternal Lord!
hyllaf ʒ hrufan.	*the* hills and rocks,
ʒ heá-beorʒaf.	and *the* high mountains,
fealte fæ-pæʒaf.	*the* salt sea-waves,
fóðfæft metod.	O just Creator!
eá-ftream-ýða.	*the* river-stream-floods,
ʒ up-cyme.	and *the* sources
pæteɒ-fpryncpylla.	of *the* water-spring-wells,—
ða ðec purðiað.	these thee adore.
hpalaf ðec heofiʒað.	*The* whales praise thee,
ʒ heofon-fuʒolaf.	and *the* fowls of heaven
lyft-lacende.	sporting in air,
þa ðe laʒo-ftreamaf.	those which *the* liquid streams,
pæteɒfcipe pecʒað.	the body of waters, bring forth;
ʒ pilðu ðeor.	and *the* wild beasts,
ʒ neáta ʒehpilc.	and every *kind* of cattle,
náman bletfie.	bless *thy* name:
ʒ manna beafin.	and *thee the* children of men
módum lufiað.	in *their* minds love,
ʒ þec ifraela.	and thee *the* Israelites,—
æhta fcyppend.	of *all* wealth Creator!
heofiʒað in habe.	praise in *their* degree,
heofnan þinne[a].	their Lord!
ʒ þec haliʒra.	And thee *the* holy ones'
heortan cræftaf.	hearts' energies,
fóðfæftra ʒehpæf.	of all *the* just
faple ʒ ʒaftaf.	*the* souls and spirits
lofiað líf-frean.	praise, Lord of life!
lean fellende eallum.	Giver of reward to all,

[a] þinne seems to be an error of the scribe for hyna.

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éce ðrihten.		eternal Lord!
annaníaſ ðec.		Hananiah thee,
⁊ azaríaſ ⁊ miſael.		and Azariah and Mishael,
metoð ðómiȝe.		glorify, O Lord!
ðreoſt-ȝeðancum.		in *their* breasts' thoughts.
þe þec bletſiað.		We bless thee,
ſnea ſolca ȝehpæſ.		Lord of every people!
fæder ælmihtiȝ.		Father almighty,
ſóð ſunu metoðeſ.		true Son of *the* Creator!
ſapla nerȝenð.	10	Saviour of souls!
hæleða helpend.		Helper of men!
⁊ þec haliȝ ȝaſt.		and thee, Holy Ghost!
ſuſðað in sulðre.		*we* adore in glory,
siteȝ ðrihten.		Lord of wisdom!
þe ðec herigað.		we praise thee,
haliȝ ðrihten.		holy Lord!
⁊ ȝebeðum ðremað.		and in *our* prayers celebrate;
þu ȝebletſaþ eaſt.		thou art blessed,
ȝeſuſðaþ[a] ferhð[b].	[193]	glorified in spirit,
oſer ſorulde hróf.	20	over *the* world's roof,
heah cyniȝ heoſoneſ.		high King of heaven!
halȝum mihtum.		through *thy* holy might,
liſeſ leoht-fruma.		bright source of light!
oſer landa ȝehpilc[c].		over every land.
* * *		
* * *		
ða þ ehtoðe.		*then that persecuted,*
ealðe þeoðe.		*the* ancient nation.
* * *		
* * *		
nabochoðonoſſoſ.		Nebuchadnezzar,
sið þam nehſtum.		with the nearest
ſolc-ȝeriðum.		rulers of *the* people:—

[a] MS. and Junius, ȝeſuſðað. [b] The sense and metre require ferhðe.

[c] From the Exeter paraphrase, as well as from the interruption of the sense, it is manifest that the Bodleian MS. is very defective in this part of the song.

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þ eopeꝛ þela ȝeꝛeah.
þeoden míne.
þ pe þꝛý ꝛýnden.
ȝeboden to bǽle.
in býꝛnende.
ꝛýꝛeꝛ leoman.
nu ic þæꝛ þeopeꝛ men.
ȝeꝛeo to ꝛóðe.
naleꝛ me ꝛelꝑa leoȝeð.
ða cpæð þe ðe pæꝛ.
cýninȝeꝛ þæꝛþa.
þíꝛ ȝ póꝛð-ȝleap.
þ iꝛ punðꝛa ꝛum.
þ pe ðæꝛ eaȝum.
onlóciað.
ȝeðenc ðeoden mín.
þíne ȝeꝛýꝛna.
onȝýt ȝeoꝛne.
hꝑa þa ȝýꝛe ꝛealde.
ȝínȝum ȝæbelinȝe[a].
hie ȝod heꝛiȝað.
ánne écne.
ȝealleꝛ him.
be naman ȝehpam.
on neod ꝛpꝛecað.
þancíað þꝛýmmeꝛ.
þꝛiꝛtum póꝛdum.
cpeðað he ꝛie ána.
ælmihtiȝ ȝod.
piciȝ puldoꝛ-cýninȝ.
poꝛlde ȝ heoꝛona.
ában þu þa beoꝛnaꝛ.
bꝛeȝo caldea.
út oꝛ oꝛne.

'That many of you saw,
my lords,
that we have three
ordered to *the* pile,
into *the* burning
beams of fire:
now I four men there
see in sooth,
unless I myself deceive.'
Then said he who was
the king's chief minister,
wise and eloquent:—
'That is *a* miracle
that we there with eyes
look on:
think, my lord,
what to thee is fitting,
understand well,
who those gifts hath given
to *the* young comrades:
they adore God,
one eternal,
and him alone,
by *his* every name,
in need address;
they praise *his* greatness
in bold words,
say he alone is
almighty God,
wise King of glory,
of *the* world and heavens.
Order thou those men,
O chief of *the* Chaldeans!
out of *the* oven;

[a] ȝæbelinȝ, if not an error for ȝæbelinȝum, seems to be used collectively.

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nıʃ hıt óꝑıhtes ȝóð.	it is in no wise good
ꝥ hie ꝛıen on ꝥam láðe.	that they be in that peril
lenȝ ꝥonne ꝥu ꝥuꝛꝛe.	longer than thou needest.'
het ꝥa ꝛe cýninȝ to him. [195]	Commanded then the king to him
cnihtaȝ ȝanȝan.	*the* young men to come.
hýꝛꝛaȝ heaꝛðe.	*The* bold striplings
hýꝛðon láꝛe.	obeyed *the* mandate,
cýꝛðon cýne ȝóde.	*the* noble *youths* turned,
ꝛꝑa hie ȝecýðde ꝑæꝛon.	as they were instructed,
hꝑuꝛꝑon hæleð ȝeonȝe.	*the* men passed
tó ꝥam hæðenan ꝓoꝛan[a].	before the heathen.
ꝑæꝛon ꝥa benne[b] ꝓoꝛbuꝛnene.	The bands were burned,
ꝥe him on bánum lágon.	which on their bones lay,
láð ꝛeaꝛo leoda cýninȝeꝛ.	(*the* hateful device of *the* king of nations,)
ȝ hýꝛa líce ȝeboꝛȝen.	and their bodies preserved;
næꝛ hýꝛa ꝓlıte ȝeꝑemmeð.	their beauty was not blemished,
ne nǽniȝ ꝓꝛoht on hꝛæȝle.	nor *was there* any injury on *their* raiment,
ne ꝛeax ꝛýꝛe beꝛꝑæleð.	nor *their* locks singed by *the* fire;
ác hie on ꝛꝛıðe ðꝛıhtneꝛ.	but they in *the* Lord's peace,
oꝛ ðam ȝꝛımman ȝꝛýꝛe.	from that grim horror,
ȝlade tꝛeðdeðon.	gladly trod,
ȝleaꝑ-móde ȝuman.	*the* men of prudent mind,
on ȝaꝛtes hýld.	through *the* spirit's grace.
ða ȝeꝑát ꝛe enȝel úꝑ. [196]	Then went the angel up

[a] *i. e.* toꝛoꝛan ꝥam hæðenan, *per tmesin.*

[b] For benne, which is manifestly an error, I believe we should read benðaꝛ, by the substitution of which, the sense of this and the two lines following is rendered plain, and in conformity with the words of Scripture; "Then these men were *bound* in their coats," &c.—"He answered and said, Lo, I see four men *loose*, walking in the midst of the fire." Dan. iii. 21, 25. Lye (*voce* ꝛeaꝛo) thus interprets the lines: "Erant autem homines combusti, qui iis in perniciem struxerunt odiosas insidias, satellites regis." Adding, "Nota tamen quod cl. Hickesius, l. 115. 38, &c. ista lagon ꝛeaꝛo, reddidit, *posuerunt ligna*"(!). Hickes does not seem to have been aware of the difference between lıcȝan and lecȝan.

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ſécan him éce ðneamaſ·
on heanne hnóſ·
heoſona ríceſ·
heh-þegen ⁊ holð·
halgum metode·
hæfde on þam fundne gefuſtfod·
ðe þa gefýhto ahton·
hýſſaſ henedon[a] ðrihten·
foſ þam hæðenan folce·
ſtefton hine[b] foð-cſidum·
⁊ him ſædon fela·
foðna tácna·
oð þ he fýlfa gelýfde·
þ ſe fæſne mihta faldend·
ſe ðe hie of ðam mince geneſede·
gebead þa ſe bnæſna·
babilóne feaſð·
ſtſidmód ſínum leodum·
þ ſe fæſne hiſ aldſe ſcýldig·
ſe þæſ onfóce·
þ te fóð fæſne·
mæſne mihta faldend·
ſe hie of þam moſðſe alýfde·

to seek him joys eternal,
on to *the* high roof
of heaven's kingdom.
The high and faithful minister
of *the* holy Creator
had in that wonder honoured
those who merits possessed.
The youths glorified *the* Lord
before the heathen folk,
exalted him in *their* utterances,
and said to him many
true tokens,
till that he (the king) himself believed.
that he were Lord of might,
who them from that murk had saved.
Proclaimed then the potent
lord of Babylon,
sternly to his people,
that he with his life should pay,
who this denied,
that *it* were in sooth
the great Lord of power,
who them from that perdition had redeemed:

agæf him þa hiſ leoda laſe·
þe þæſ gelæddе fæſon·
⁊ nahte[c] eald-feondum·
þ hie áfne hæfdon·
æſ heoſa blæd in babilone·

he restored to him then his people's remnant,
that thither had been led,
and allowed *his* ancient foes,
that they might wealth possess.
Their prosperity was great in Babylon,

ſíððan hie þone bnýne fandeðon·

after they had proved the fire;

[a] MS. and Jun. heneðo, an error of the scribe for heneðō.

[b] MS. and Jun. hie, the line over the i (I) being omitted.

[c] If the text be correct, nahte would appear to be the imperf. of nagan, (of the same form as ágan, see Rask's Gr. p. 79), signifying *condescendere, morem gerere*. See also Lye, *voce* nægan.

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bóm peaꝛð æꝛtep ðuguðe ȝecy-
ðeð. *their* power was, according to *their* virtue, manifested,
ꝛiððan hie ðꝛihtne ȝehýꝛðon. since they had obeyed *their* Lord;
pæꝛon hýꝛa ꝛæðaꝛ ꝛíce. their counsels were potent,
ꝛiððan hie ꝛoðeꝛa paldend. after that them *the* Ruler of *the* skies, [kingdom,
halig heoꝛon-ꝛicef peaꝛð. *the* holy Guardian of heaven's
pið þone heaꝛm ȝefcýlde. against that harm had shielded.
ða ic ꝛécan ȝefꝛæȝn. [197] Then, as I have understood,
ꝛóðum póꝛþum. by words of truth, [sought,
ꝛiððan he pundoꝛ onȝet. after he perceived *the* wonder,
babilone peaꝛð. *the* lord of Babylon,
þuꝛh fýꝛef bꝛýne. through *the* fire's burning,
hu þa hýꝛꝛaf þꝛý. how the three youths
hátan ófnef. *the* hot oven's,
fæꝛ ȝhýꝛe fýꝛef. *the* fire's dire horror,
oꝛeꝛfaꝛen hæfðon. had passed through,
fýlm þuꝛhfóðon. *the* flame had traversed;
ꝛꝛa him piht ne ꝛceoð. so that them no whit hurt
ȝꝛum ȝleða nið. *the* gleeds' fierce hate,
ac ȝoðef ꝛfel-boðan. but God's messengers,
* * *
* * *
fꝛecnan fýꝛef. of *the* fell fire;
ác him fꝛið ðꝛihtnef. but of them *the* Lord's love,
pið þæf eȝefan ȝhýꝛe. against that horrid peril,
alðoꝛ ȝefcýlde. shielded *the* lives.
ða ꝛe ðeoden onȝan. Then the prince resolved
ȝeðinȝef fýꝛcan. to form *an* assembly,
het þa coꝛomne. commanded together
ꝛíne leoðe. his people,
ȝ þa on þam meðle. and then in the council [tude,
oꝛef menigo bebeáð. announced, throughout *the* multi-
fýꝛð ȝeꝛoꝛðene. *the* event that had passed,
ȝ pundoꝛ ȝoðef. and *the* miracle of God,
þ te on þam cnihtum. which on those youths

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ȝecýðeb pæȝ.		had been manifested:—
onhıczað nu.		'Consider now
halıȝe mihte.		*the* holy power,
pıȝe punðoȝ ȝoðeȝ.		*the* wise miracles of God:
pe ȝeȝapon þ he.		We have seen that he
pıð cpealme ȝebeaȝh.		protected against death
cnihtum on ófne.		*the* youths in *the* oven,
lacenðe líȝ.		*against the* fatal flame,
þam þe hiȝ lóf bæþon.	[198]	those who bear his praise;
foȝ þam he ıȝ ána.	10	because *it* is he alone,
éce ðnihten.		*the* Lord eternal,
ælmihtıȝ.		almighty,
ȝe ðe him bóm foȝȝeaf.		who hath given power to those,
ȝfopenðe ȝféð.		prosperous fortune,
þam þe hiȝ ȝfel beȝað.		who observe his commands;
foȝðon pıtıȝað.		wherefore prophesy,
þuȝh punðoȝ monıȝ.		through many miracles,
halȝum ȝaȝtum.		by *the* holy spirits
þe hiȝ hýlb cuþon.		they who his grace have chosen.
cuð ıȝ þ me ðanıel.	20	Manifest it is that to me Daniel
ðýȝlan ȝfefneȝ.		of *the* dark dream
fóðe ȝeȝæbe.		soothly said,
þ æfȝ ȝfıðe oðȝtóð.		which before had much perplexed
manezum on móðe.		in mind many
mínȝa leoða.		of my people,
foȝ þam ælmihtıȝ.		because that *the* Almighty
eacenne ȝaȝt.		*an* enlarged spirit
ın ȝefan ȝenðe.		hath sent into *his* soul,
ȝnýttȝo cȝæftaȝ.		powers of wisdom.'
ȝȝa fóȝðum ȝfȝæc.	30	So in words spake
peȝoðeȝ ȝæȝȝa.		*the* people's prince,
babılone peaȝð.		*the* lord of Babylon,
ȝfððan he beacen onȝet.		after he had perceived *the* sign,
ȝputol tácn ȝoðeȝ.		*the* manifest token of God.
no þý ȝel býðe.		Nor *yet* for that did better;
ac þam æðelınȝe.		but the chief

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oferhýgd gefrceod.
feasrð him hyrra hyge.
ȝ on heortan geðanc.
máran mód-fefan.
þonne gemet fæge.
oð þ hine mid nyde.
nýðor asette.
metod ælmihtiȝ.
fra he manegum deð.
þara þe þurh oferhýd.
úp astiȝeð.
þa him feasrð on slæpe. [199]
frefen ætýfed.
nabochodonofforr.
him þ neh gefeasrð[a].
þuhte him þ on foldan.
fæȝre fróde.
fudu-beam flitiȝ.
fe fæs fýrtum fæst.
beorht on blædum.
næs he[b] beasre gelíc.
ác he hlifode.
to heofon-tunglum.
frilce he ofersæðmde.
foldan fceatas.
ealne middan-geasrd.
oð mére-stream.
tpígum ȝ telgum.
ðær he to-gefeah.
þuhte him þ fe fudu-beam.
fild-deor fcýlde. [200]
áne æte.

pride overwhelmed.
He had *a* loftier soul,
and, in *his* heart's thought,
a greater mind
than were meet;
till that him with force
humbled
the Lord almighty,
as he to many doth,
of those who through pride
mount up.
Then was to him in sleep
a dream revealed,
to Nebuchadnezzar;
him that greatly moved:—
seemed to him that on earth
stood fair
a goodly forest-tree,
which by *its* roots was firm,
bright in *its* boughs,
its like was not in *the* grove,
for it soared
to *the* stars of heaven,
as it would overspread
earth's regions,
the whole world,
unto *the* sea-streams,
with *its* shoots and branches.
There, *as* he looked, [tree
seemed to him that the forest-
the wild beasts shielded:
alone *it was as* food,

[a] Literally, *to him that went near*. Similar to this is the German phrase, es ging ihm nahe; also the Danish, det gik ham nær.

[b] Under the supposition that he is an error for him, this verse is thus translated.

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eallum heolðe. *as a* lair for all;
ƿyrlce ƿuglaƿ eac. so also *the* fowls
heoƿa þeoƿh-neþe. their refuge-place
on þæt beameƿ. on that tree's
bleðum name[a]. branches took.
ðuhte him þ engel. Seemed to him that *an* angel,
uþan oƿ roðeƿum. from *the* heavens above,
ƿtigan come. descending came,
⁊ ƿteþne abeáð. and with voice commanded,
toƿhtan þeoƿðe. with clear utterance
het þ þeop ceoƿþan. bade, that tree be hewed,
⁊ þa ƿilðeoƿ. and *the* wild beasts
on weg þleón. flee away,
ƿƿylce eac þa ƿuglaƿ. so also the fowls,
þonne hiƿ ƿyll come: when his fall cometh:
het þonne beƿnéðan. bade then cut *it*,
þeolþeþ blæðum. with its branches,
þrigum ⁊ telgum. shoots and boughs,
⁊ þeh tácen peþan. and yet a token to exist,
punian pyƿtƿuman. *the* root to rest
þæƿ puðu-beameƿ. of that forest-tree,
eoƿðan fæƿtne. fast in *the* earth,
oð þ eft cyme. till that again shall come
gƿene bleða. green boughs,
þonne god ƿylle[b]. when God shall will *it*:
het eac gebinðan. bade also bind
beam þone miclan. that vast tree
æƿenum clammum. with brazen bands,
⁊ iƿeƿnum. and iron;
⁊ gefæleðne. and, *when* bound,
in ƿurl ðón. cast into torment,
þ hiƿ móð pite. that his mind might know [ment,
þ migtigra píte pealdeð. that *a* mightier wieldeth punish-

[a] Should correctly be namon, in the plural.
[b] Apparently an error for ƿille.

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þonne he hım rıð mæge.
þa of slæpe onwóc. [201]
swefn wæs æt ende.
eorðlic æðeling.
hım þæs egesa stóð.
gryre fram ðam gaste.
ðe þyder god sende.
het þa tosomne.
síne leode.
folc-togan. 10
frægn oft eall.
swiðmód cyning.
hwæt þ swefen bude.
nalles þý he wénde.
þ hie hit wiston.
ác he cunnode.
hu hie cweðan wolden.
ða wæs to ðam dóme.
daniel haten.
godes spel-boda. 20
hım wæs gæst geseald.
halig of heofonum.
se his hýge þrýmede.
on þam dryhten-peard.
deope wisse.
sefan síne gehanc.
ȝ snýttro cræft.
wísne wórð-cwide. [202]
eft he wundor manig.
metode[a] mihta. 30
for men æteáwde.
þa he secgan ongán.
swefnes woman.

than *that* he may *prevail* against
Then from sleep awoke [him.
(the dream was at *an* end,)
the earthly king;
fear thereof was on him,
horror from the spirit,
which thither God had sent.
Commanded then together
his counsellors,
leaders of *the* people;
inquired among all,
the king stern of mind,
what that dream boded;
not that he weened
that they it knew,
but he proved
how they would speak.
Then to the judgment was
Daniel called,
God's prophet,
to him *a* spirit was given
holy from heaven,
which his mind strengthened;
in whom the guardian lord
knew *to exist* deep
ample thought of mind,
and power of wisdom,
wise utterance.
Again he many *a* wonder,
through the Creator's might,
shewed before men.
Then he began to say
the horror of *his* dream,

[a] Either the word þurh is wanting before metode, or, for mihta we should read mihtum.

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heah heoꝛt ȝ hæðen.
heꝛiȝeꝛ ꝑíꝛa.
ealne þone egeꝛan.
þe him eopeð pæꝛ.
bæð hine aꝛeccan.
hpæt ꝛeo ꝛún bube.
hóꝛe halizu póꝛð.
ȝ in hize ꝛunde.
to ȝeꝛecȝanne.
ꝛóðum póꝛðum.
hpæt ꝛe beam bube.
þe he blícan ȝeꝛeah.
ȝ him pitȝode.
ꝑýꝛða ȝeþinȝu.
he ða ꝛpizode.
hpæðeꝛe ꝛóð onȝeat.
daniel æt þam dóme.
þ hiꝛ dꝛihten pæꝛ.
ȝumena aldoꝛ.
pið ȝod ꝛcýldiȝ.
pándode ꝛe píꝛa.
hpæðꝛe he póꝛde cpæð.
áꝛcꝛæftiȝ áꝛ.
to þam æðelinȝe.
þ iꝛ peꝛedeꝛ peaꝛð.
pundoꝛ únlýtel.
þ þu ȝeꝛape.
þuꝛh ꝛpeꝛen cuman.
heoꝛon-heanne[a] beám.
ȝ þa halȝan poꝛð.
ýꝛꝛe ȝ egeꝛlicu.
þa ꝛe enȝel cpæð.
þ þ tꝛeop ꝛceolde.
telȝum beꝛnæded.

the proud of heart and heathen
leader of *the* host,
all that terror
which to him was shewn;
bade him (Daniel) relate,
what that mystery boded;
that he should speak holy words,
and in *his* mind should strive
to say,
in words of truth,
what the tree boded,
that he shining saw,
and *what* to him foretold
the councils of *the* fates.
He then was silent;
yet truly understood
Daniel, at that judgment,
that his lord was,
the chief of men,
guilty towards God.
The sage was awe-struck,
yet by word he spake,
the reverend messenger,
to the chief:—
'That is, guardian of people,
no small wonder,
that thou sawest
come through *thy* dream:
The heaven-high tree
and the holy words,
angry and awful,
that the angel spake:—
that the tree should,
lopped of *its* branches,

[a] MS. and Junius heanc.

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ꝑoꝛan áꝑeallan.		only fall,
ꝥ éꝛ ꝑæꝛte ꝑtóð.		which erst stood fast,
⁊ ꝥonne miþ þeoꝛum.		and then with beasts
þꝛeamleaꝛ beón.		be joyless,
péꝛten punian.		dwell in *the* waste,
⁊ hí ꝛ ýꝛtꝛuman.		and its roots,
ꝑolðan beꝑolen[a].		buried in earth,
ꝑýꝛꝛt-meaꝛc peꝑan.		be, for *a* space,
ꝑtille on ꝑtaðole.		still in *their* station,
ꝑꝑa ꝑeo ꝑtefꝛn ȝecpæð.	10	(thus spake the voice,)
[⁊][b] ýmb ꝑeoꝑon tíþa.		and, after seven seasons,
ꝑæðe eft onꝑón.		seed again receive;—
ꝑꝑa ꝥín blæð líð[c].		so is thy glory:
ꝑꝑa ꝑe beám ȝepeox.		as the tree grew
heah to heoꝑonum.		high to heaven,
ꝑꝑa ꝥu hæleðum eaꝛt.		so art thou to men,
ána eallum.		alone to all
eoꝛð-buenðum.		earth-dwellers,
peaꝛð ⁊ píꝑa.		guardian and leader:
níꝛ ꝥe ꝛiðeꝛþꝛeca.	20	to thee is no withstander,
man on moldan.		*no* man on earth,
nýmðe metoð ána.		save *the* Lord only,
ꝑe ðec áceoꝛꝑeð.		who will cut thee off
oꝑ cýnıȝðóme.		from *thy* kingdom,
⁊ ðec ꝑíneleaꝛne.	[203]	and thee friendless
on ꝛꝛæc ꝑenðeð.		will into exile send,
⁊ ꝥonne onhpeoꝛꝑeð.		and then will turn
heoꝛtan ꝥíne.		thy heart,
ꝥ ꝥu ne ȝemýnðȝaꝛt[d].		that thou be not mindful
æꝛteꝛ mán-ðꝛeame.	30	after sinful joy,

[a] See "Westenrieder, Glossarium Ger. Lat. Vocum Obsol. Primi et Medii Ævi," *voce* Befühlen.

[b] The ⁊ is here requisite to the sense, and has, without doubt, been omitted by the scribe: it is found in Daniel's repetition of the words. See p. 252, line 23.

[c] Both the sense and the alliteration require bíð instead of líð.

[d] MS. ȝemýðȝaꝛt.

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ne ȝeꝑıttes̄ paꝛt.
butan ꝑılbeoꝑa þeap.
ac þu líꝼȝende.
lanȝe þꝛaȝe.
heoꝑta hlýpum.
ȝeonð holt punaꝛt.
ne bıð þec mæl-mete.
nýmþe móꝑes̄ ȝꝛæs̄.
ne ꝑéꝛt pıtoð.
ác þec ꝑeȝna ꝛcúꝑ.
peceð ȝ ꝑꝛeceð.
ꝛꝑa ꝑılðu ðeoꝑ.
oð þ̄ þu ýmb ꝛeoꝛon pıntes̄.
ꝛóð ȝelýꝼeꝛt.
þ̄ ꝛıe án metoð.
eallum mannum.
ꝑeccenð ȝ ꝑíce.
ꝛé on ꝑoðeꝑum ıꝛ.
ıꝛ me ꝛꝑa þeah ꝑılla.
þ̄ ꝛe pýꝑtꝑuma.
ꝛtılle pæꝛ[a] on ꝛtaðole.
ꝛꝑa ꝛeo ꝛtes̄n ȝecpæð.
ȝ ýmbe ꝛeoꝛan tíðe.
ꝛæðe onꝼenȝe.
ꝛꝑa þín ꝑíce.
ꝑeꝛtenbe bıð.
ánploh ꝛoꝑ eoꝑlum.
oð þ̄ þu eꝛt cýmꝛt.
ȝehýȝe þu ꝛꝑea mín.
pæꝛtlıcne ꝑæð.
ꝛýle ælmýꝛꝛan.
peꝛ eaꝑmꝑa hleo.
þınȝa ꝛoꝑ ðeoðne.
æꝑ ðam ꝛeo þꝑah cýme.

not understand,
save *the* wild beasts' thews;
but thou living,
for *a* long season,
with harts' leaps,
among *the* holts shalt dwell.
To thee shall not be meal-meat,
save *the* mountain's grass,
nor rest assigned;
but thee *the* rains' shower
shall waken and chastise,
as *the* wild beasts,
till that thou, after seven winters,
shalt in sooth believe
that *there* is one Creator,
over all men
ruling and powerful,
who is in *the* heavens.
Yet it is my will
that the root
still be in *its* station,
(so the voice spake,)
and, after seven seasons,
seed receive:
thus thine empire
shall be resting
waste before men,
till that thou again comest.
Do thou devise, my lord,
firm counsel,
give alms,
be to the poor a refuge,
pray before *the* Lord,
ere that the season cometh,

[a] pæꝛ seems to be an error for pæꝑe.

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þ he þec apoꝛpe. that he shall cast thee
oꝛ poꝛulð-ꝛíce. from *thy* worldly kingdom.'
oꝛt metod alæt. [205] Oft *the* Creator lets
moniʒe ðeoðe. many people
þýncan þonne. act, when
hie polðon ꝛylꝼe. they themselves would
ꝛýnene ꝼæꝛtan. commit crimes,
ǽꝛ him ꝼæꝛ ʒoðeꝛ. *ere the fear of God,*
þuꝛh eʒeꝛan ʒnýꝛe. *through terrific horror,*
alðꝛe ʒeꝛceoðe. *their* lives overwhelmed.
no þæꝛ ꝼela ðaniel. Not so many Daniel
to hiꝛ ðꝛihtne ʒeꝛꝓꝛæc. spake to his lord
ꝛóðꝛa póꝛða. true words,
þuꝛh ꝛnýtꝛo cnæꝛt. through wisdom's power,
þ þæꝛ á ꝛe ꝛíca. that for them ever the prince
neccan polðe. would reck,
miððan-ʒeaꝛðeꝛ peaꝛð. *the* ruler of mid-earth;
ác hiꝛ móð aꝛtah. but his mood rose
heah ꝛnam heoꝛtan. high from *his* heart,
he þæꝛ heaꝛðe onʒealð. (he for this hardly paid).
onʒan ða ʒýðiʒan. Began then to be giddy,
þuꝛh ʒýlp micel. through great pride,
calðea cýninʒ. *the* Chaldeans' king,
þa he ceaꝛtꝛe peolð. as he ruled *the* city,
babilone buꝛh. *the* town of Babylon,
on hiꝛ bláðe ʒeꝛeah. saw, in his prosperity,
ꝛenneꝛa ꝼelð. Shinar's field
ꝛíðne beꝛinðan. wide winding,
heah[a] hliꝛiʒan. *the* metropolis towering,
þ ꝛe heꝛe-týma. which the martial leader
peꝛeðe ʒeꝓoꝛhte. had for *his* people wrought,
þuꝛh punðoꝛ micel. by *a* great wonder.

[a] As hliꝛiʒan cannot well refer to ꝛennaꝛa ꝼelð, I suspect that the word buꝛh has been omitted after heah, and that we ought to read heah-buꝛh hliꝛiʒan, which is necessary also to the sense of what immediately follows, viz. peꝛeðe ʒeꝛoꝛhte.

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þeaɲð ðа áɲhẏðiȝ.	Then became *he* stubborn,
oɼeɲ ealle men.	over all men,
ɲɲiðmóð in ɲeɼan.	arrogant in mind,
ɼoɲ ðæɲe ɲunðoɲ-ȝifɼe.	for the extraordinary gift
þe him ȝoð ɲealðe.	which to him God had given,
ȝumena ɲíce.	of men *the* empire,
poɲlð to ȝeɼealðe.	*the* world in domination.
in þeɲa líɼe.	In *the* life of men
* * *	
* * *	
* * *	
* * *	
ðu eaɲð ɲeo micle.	Thou the great earth
ȝ mín ɲeo mæɼe buɲh.	and mine the grand city
þe ic ȝeþoɲhte.	which I have wrought
to puɲðmẏndum.	for *my* glory,
ɲúme ɲíce.	*my* spacious empire!—
ic ɲeɼte on þe.	I will rest in thee:
eaɲð ȝ eðel.	*my* land and dwelling
ázan pẏlle.	will possess.'
ða ɼoɲ ðam ȝẏlpe.	Then, for that vaunt,
ȝumena ðɲihten.	*the* lord of men
ɼoɲɼanȝen peaɲð.	was driven forth,
ȝ on ɼleam ȝeɼáht.	and in flight departed,
ána on oɼeɲhẏð.	alone in pride
oɼeɲ ealle men.	over all men,
ɲɲa poð peɲa[a].	(such *is the* wandering of men,
on ȝeɲin-ðaȝum.	in *their* days of sorrow,)
ȝeocɲoɼtne ɲið.	*a* painful journey,

[a] My interpretation of line 23 and the five following is conjectural; to justify it, poð must be considered as synonymous with það (see p. 256. l. 33.) and not *prophetiam*, as Lye renders it; and beȝete (p. 255. l. 3.) an error of the scribe, perhaps for beɲehte; which conjecture seems to be countenanced by p. 256. l. 31. Lye's version of lines 19–23 is as follows: "In fugam abiit singularis in arrogantia super omnes homines sicut effatum hominum in tyrannidis diebus *prædixerat. i. e.* Expulsus est regno omnium arrogantissimus *Nebuchadnezzar*, juxta prophetiam apud homines divulgatam, ipso adhuc imperante."

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in zoðeſ píte.		in God's punishment,
ðaſa þe eft líſizende.		for *the* things which *when* again *among the* living
leode bezete.		*he* to *his* people related.
nabochodonoſſoſ.		Nebuchadnezzar,
riððan him nið zoðeſ.	[206]	after that him God's enmity,
hneð of heoſonum.		fierce from heaven,
hete zeſceode.		had with hate o'erwhelmed.
ſeoſon pintes ſamod.		Seven winters together
ſuſl þnopode.		endured torment,
pilðeoſa péſten.	10	*the* wild beasts' waste,
pín-buſze cýninz.		*the* king of *the* loved city.
ða ſe eaſmoð mæcz.		When *the* afflicted man
úp locode.		looked up,
pilðeoſa zepita.		*the* wild beasts' comrade,
þuſh polcna zanz.		through the clouds' course,
zemunde þa on móde.		he remembered then in mind
þ metod pæſe.		that *the* Creator was
heoſona heah cýninz.		*the* heavens' high King;
hæleða beaſnum.		to *the* children of men
ána éce zaſt.	20	alone *the* eternal Spirit;
þa he eft onhpeaſf.		then he turned again
póðan zepittes.		from his wood mind,
þæſ þe he æſ píde bæſ.		to where he erst bare widely
heſe-poſan hize.		*a* martial leader's soul,
heoſtan zetenze.		with heavy heart:
þa hiſ zaſt ahpeaſf.		then his spirit bent
in zoðeſ zemýnð.		to thought of God,
móð to mannum.		*his* mind to men,
riððan he metod onzet.		when he *his* Creator knew:
zepát þa eaſm-ſceapen.	30	went then miserably shapen,
eft-riðian.		journeying back,
nacod nýð-zenza.		*a* naked unwilling wanderer,
nið zeðaſian[a].	[207]	*his* punishment enduring;

[a] zeðaſian seems not to suit the context; zeþolian is probably the true reading.

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punðorlic þræcca.		*a* wonderous wretch,
⁊ þéða leaf.		and weedless! [derate
mæþra on mod-geðanc.		in *his* mind's thought more mo-
to man-cynne.		towards mankind,
ðonne gumena pearð.		than, *when* guardian of *the* people,
in gylpe þæf.		*he* was in *his* pride.
ftóð middan-geard.		Mid-earth stood,
æftef man-drihtne.		after *the* prince of men,
eard ⁊ eðel.		*his* land and dwelling-place,
æftef þam æðelinge.	10	after the chieftain,
feorfon pintef famod.		seven winters together,
þa no fpriðode.		so *that* flourished not
rice under roderum.		*the* empire under heaven;
oð þ fe þæfra cóm.		till that the chief returned.
þa þæf eft gefeted.	[208]	When again was seated
in aldordom.		in *his* sovereignty
babilone peard.		*the* lord of Babylon,
hæfde betefan ðeap.		*he* had better habits,
leohtran geleafan.		*a* brighter faith
in lif-fruman.	20	in *his* life's Author;—
þ te god fealde.		that God gave,
gumena gehpilcum.		to every man,
pelan fpa file.		both weal and woe,
fpa he polde fylf.		as he himself would.
ne lengde þa.		Slighted not then
leoda aldor.		*the* prince of people
pitegena pord-cpyde.		*the* prophets' sayings,
ác he fide bead.		but widely he announced
metodef mihte.		*the* Creator's power,
þæf he meld ahte.	30	whereof he had had proof:
fið-fæt fægde.		told *his* journeying
finum leodum.		to his people,
fide paðe.		*the* wide wandering
þe he mid pild-deorum ateah[a].		that he went with *the* wild-beasts,

[a] In German also, the verb ziehen (cognate with ateón) is used in the sense of *to go*.

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oð þ him ꝼꝛean ȝodeꝼ.
in ȝaꝼt becꝓm.
næddꝼæꝼt ꝼeꝼa.
ða he to ꝓodeꝼum beꝼeah.
þýꝓd þæꝼ ȝeꝓonden.
ꝓundoꝓ ȝecýðed.
ꝼꝛeꝼn ȝeꝼeðed.
ꝼuꝼl apunnen.
dóm ȝedémed.
ꝼꝛa æꝓ daniel cꝛæð.
þ ꝼe ꝼolc-toga.
ꝼindan ꝼceolde.
eaꝓꝼoð-ꝼtðaꝼ.
ꝼoꝓ hiꝼ oꝼeꝓmeblan.
ꝼꝛa he oꝼꝼtlice.
ȝod ꝼꝛellode.
metodeꝼ mihtum.
ꝼoꝓ maꝓ-cýnne.
ꝼtðan in babilone.
buꝓh-ꝼittendum.
lange hꝓile.
láꝓe ꝼæȝde.
daniel dómaꝼ.
ꝼtðan deoꝓa ȝeꝼtð.
ꝓildꝓa pæꝓ-ȝenga.
oꝼ paðe cꝓóm.
nabochodonoꝼꝼoꝓ.
oꝼ nið-ꝓꝓacum.
ꝼtðan peaꝓdode.
ꝓíde ꝓíce.
heold hæleða ȝeꝼtꝓeon.
ȝ þa heán buꝓh.
ꝼꝓód ꝼoꝓemihtiȝ.
ꝼolca ꝼæꝼꝓa.
caldea cýninȝ.
oð þ him cꝓelm ȝeꝼceod.

till that to him, of *the* Lord God,
into *his* spirit came
a steadfast sense.
When to *the* firmament he looked,
was *the* decree fulfilled,
the wonder manifested,
the dream accomplished,
the pain o'ercome,
the doom deemed,
as Daniel erst had said;—
that the nations' leader
should find
hard fortunes
for his pride,
as he rashly
the God had acted,
with *the* Creator's powers,
before mankind.
Then in Babylon
to *the* inhabitants,
for *a* long season,
wisely pronounced
Daniel dooms.
When *the* beasts' associate,
the ranger of *the* wilds,
came from *the* wandering,
Nebuchadnezzar,
from *his* dire exile,
then *he* protected
his wide empire,
guarded *the* people's treasures,
and the lofty city;
wise, prepotent,
the people's chieftain,
the Chaldeans' king,
till that him death destroyed.

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ƿpa him oɼeɲ eoɲðan.
anbƺaca ne pæƺ.
ȝumena ænıȝ.
oð þ him ȝob polde.
þuɲh hɲýɲe hɲebban.
heá ɲíce.
ɼíððan þæɲ hıƺ aɼeɲan.
eab bɲýttebon.
pelan punben-ȝolb.
ın þæɲe píban býɲıȝ.
ealh-ƺtebe eoɲla.
unpáclice. [209]
heah hóɲb-mæȝen.
þa hýɲa hlaɼoɲb læȝ:.

So to him on earth
was no withstander
any man,
till that from him God would,
through *his* fall, take
his proud kingdom.
Afterwards *his* sons there
enjoyed dominion,
wealth, twisted gold,
in the wide city,
of men *the* hall-stead,
not weakly,
the lofty treasure-house:—
then their lord perished.

LV.

Đa ın ðæɲe ðeobe apóc.
hıƺ þ þɲıbbe cneop.
pæƺ balbazaɲ.
buɲȝa albon.
peolb peɲa ɲíceƺ.
oð þ him plenco ȝeɼceob.
oɼeɲhýb eȝle.
ða pæƺ enbe bæȝ.
ðæƺ ðe calbéaƺ.
cýnınȝbóm ahton.
ða metob onlah.
mebum ȝ peɲɼum.
albonbomeƺ.
ymb[a] lıtel pæc.
let babılone.
blæb ɼɲíðɲıan.
þone þa hæleð.
healban ɼceolðon.

LV.

When in that nation rose
from him *the* third generation,
Belshazzar was
the cities' prince;
he ruled *the* realm of men,
till that him pride destroyed,
hateful arrogance.
Then was *the* last day
that *the* Chaldeans
the kingdom held,
when *the* Lord bestowed
on *the* Medes and Persians
the sovereign-sway.
For *a* little space
he had let Babylon's
glory flourish,
which those men[b]
were to enjoy.

[a] MS. and Junius ým.

[b] The Medes and Persians?

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ꝑꝛꝛe he ealdoꝛmen.		He knew *the* rulers
ın únꝛıhtum.		*to be* in unrighteousness,
ðа ðe ðý ꝑíce.		those who the realm
ꝑæðan ꝛceolðon.		should govern.
ða þ ȝehoȝoðe.		Then that resolved
hám-ꝑıttenðe.		*at* home sitting,
meða alðoꝛ.		*the* Medians' prince,
þ æꝛ man ne onȝan.		what man before had not attempted,
þ he babılone.		that he Babylon
abꝛecan polðe.	10	would destroy,
alh-ꝑtebe eoꝛla.		of earls *the* hall-stead,
þæꝛ æðelınȝaꝛ.		where *the* people,
unðeꝛ pealla hleo.		under *their* ramparts' covering,
pelan bꝛýtnebon.		enjoyed weal:
þ pæꝛ þaꝛa ꝑæꝛtna.		that was of those fastnesses,
ꝑolcum cuðoꝛt.		most known to nations,
mæꝛt ȝ mæꝛoꝛt.		chiefest and greatest,
þaꝛa þe men bún.		which men inhabit,
babılon buꝛȝa.		Babylon of cities;
oð þ balðazaꝛ.	20	till that Belshazzar,
þuꝛh ȝýlp ȝꝛome.		through vaunt, fiercely
ȝoðeꝛ ꝛꝛea ꝛæðe.		*said he was lord of God.*
ꝛæton hım æt píne.		*They* sate with him at wine,
pealle belócene.		with wall inclosed;
ne oneȝbon na.		*they* feared not
oꝛleȝꝛa nıð.		of wars *the* evil,
þeah ðe ꝛeonða ꝑolc.		although of enemies *a* nation
ꝛeꝛan cpome.		came marching,
heꝛeȝa ȝeꝛnæðum.		with martial equipage,
to þæꝛe heah-býꝛȝ.	30	to *the* metropolis,
þ hıe babılone.		that they Babylon
abꝛecan mıhton.		might destroy.
ȝeꝛæt þa to ꝛýmble.		Sate then at *a* feast,
ꝑíbeꝛtan bæȝe.		on *his* last day,
calðea cýnınȝ.		*the* Chaldeans' king
mıð cneo-maȝum.		with *his* kindred:

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þæp mebu-ȝal peaṛð.		there became flushed with wine
mæȝenep pípa.		*the* ruler of *their* might,
héc þa bepan.		bade then bring
ıṛṛaela ȝepcpeon.		*the* treasures of Israel,
hupl-pacu halezu.		*the* holy vessels of sacrifice,
on hanb pepum.		to *the* hands of *the* people,
þa ǽp calbeap.		which *the* Chaldeans erst
mib cýne-ðpýmme.		with *their* kingly host,
cempan ın ceaptpe.	[210]	*the* warriors, in *the* city,
clæne ȝenámon.	10	had clean taken,
ȝolb ın ȝepuṛalem.		*the* gold in Jerusalem,
ða hie ıubea.		when they of Judea
blǽb ꝑopbpǽcon.		destroyed *the* glory
billa ecȝum.		with faulchions' edges,
ȝ þuṛh hleoðoṛ-cýme[a].		and, through *the* prophecy,
hepıȝe ȝenamon.		for *their* idol took
beoṛhte ṛṛætpe[b].		*the* bright ornaments,
ða hie tempel ṛtṛıubon.		when they *the* temple spoiled,
ṛalomanep ṛelb.		*the* seat of Solomon :—
ṛṛıðe ȝulpon.	20	much *they* vaunted.
ða peaṛð blıðe-móð.		Then was blithe of mood
buṛȝa alðoṛ.		*the* prince of cities ;
ȝealp ȝṛámlice.		fiercely boasted,
ȝobe on anban.		in hate to God ;
cpæð þ hiṛ heṛȝaṛ.		said that his idols
hýṛṛan pæṛon.		higher were,
ȝ mıbtıȝṛan.		and mightier,
mannum to ṛṛıðe.		for man's protection,
þonne ıṛṛaela.		than *the* Israelites'
éce ðṛıhten.	30	eternal Lord.
him þ tácen peaṛð.		To him was that *a* token,
þæp he tóṛtaṛube.		where he stared,
ezeṛlic ꝑoṛ eoṛlum.		fearful before *his* earls,

[a] For hleoðoṛ-cýme, we should undoubtedly read hleoðoṛ-cṛýðe.

[b] Between this and the following line there is no alliteration : beoṛhte is perhaps an error of the scribe for toṛhte.

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innan healle.
þ he for leodum.
lige fólð gecpæð.
þa þær in egesan.
engel dryhtnes.
let his hand cuman.
in þ hea-setl.
writ þa in wáge.
fólda gesýnu.
basse bóc-stafas.
burh-sittendum.
ða wearð folc-toga.
forht on móde.
ácul for þam egesan.
gesreah he engles hand.
in sele writan.
sennara wíte.
þ gyddedon.
gumena mænigeo.
hæleð in healle.
hwæt seo hand write.
to þam beacne.
burh-sittendum.
wenede comon.
on þ wundor seón.
wohton þa wriðe. [212]
in hiera gehydum.
hwæt seo hand write.
haliges gastes.
ne mihton awéban.
wún-cræftige men.
engles ærend-béc.
æðelinga cyn.
oð þ daniel cóm.
dryhtne gecóren.
snotor ⁊ wódfæst.

within *the* hall,
that he, before *the* people,
lying words had spoken;
when there in terror
the angel of *the* Lord
let his hand come
into the high seat;
wrote then on *the* wall
mysteries of words,
crimson characters,
to *the* city-dwellers.
Then was *the* chief of nations
fearful in mood,
shuddering with dread;
he saw *the* angel's hand
write in *the* hall
Shinar's punishment.
At that were troubled
the multitude of people,
the men in *the* hall,
what the hand wrote?
To that sign
to *the* city-dwellers
they in *a* body came,
on that miracle to gaze,
sought then eagerly,
in *their* minds' recesses,
what the hand wrote
of *the* holy spirit.
Might not interpret
the men in mysteries skilled
the angel's message,
that race of men,
till that Daniel came,
by *the* Lord chosen,
wise and upright,

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in þ ſelð ȝanȝan.
ðam pæſ on ȝaſte.
ȝoðeſ cnæft micel.
to þam ic ȝeonne ȝeſnæȝn.
ȝýſum ceapian.
burh-ȝepeaðaſ.
þ he him bóc-ſtafaſ.
aræðde ⁊ arehte.
hpæt ſeo run buðe.
him æ-cnæftiȝ.
anðſparoðe.
ȝoðeſ ſpel-boða.
ȝleap ȝeþanceſ.
no ic rið ſeoh-ſceattum.
oſeſ folc beſe.
ðrihtneſ ðómaſ.
ne ðe duȝeðe can.
ac þe unceapunȝa.
ðrlæȝ ſecȝe.
póra ȝeſýnu.
þa þu penðan ne miht.
þu ſor anmeðlan.
in æht beſe.
huſl-ſatu haleȝu.
on hanð peſum.
on þam ȝe ðeoſlu.
ðrincan onȝunnon.
ða æſ iſraela.
in æ hæſðon.
æt ȝoðeſ eaſce.
oð þ hie ȝýlp beſpác.
pin-ðruncen ȝepit.
ſpa þe puſðan ſceal.
no þ þín alðor.
æſſe polðe.
ȝoðeſ ȝolð-ſatu.

into the hall;
in whose spirit was
the great power of God;
for that, I have well understood,
with gifts would buy
the city's guardians,
that he to them *the* characters
should read, and should explain
what that mystery might bode.
Them *the* skilled in law
answered,
God's prophet,
wise of thought:—
'Not I for venal treasures
among nations bear
the Lord's decrees,
nor can to thee for benefit,
but to thee, unrecompensed,
thy fate will say,
those words' mysteries, [pret:—
which thou mayest not inter-
Thou in *thy* presumption,
barest in possession
the holy vessels,
into *the* hands of men,
in which ye devils
to drink designed,
which erst *the* Israelites
had in *their* law,
at *the* ark of God,
till that them pride deceived,
wine-drunken wit:
so shall *it* be to thee.
That thy parent not
ever would,
God's golden vessels

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ın ȝylp beꝛan·	bear in vaunt;
ne[a] ðy hꝛaðoꝛ hꝛembe·	he *it* the rather hindered,
ðeah ðe heꝛe bꝛohte·	though *his* host brought
ıꝛꝛaela ȝeꝛtꝛeon·	Israel's treasure
ın hıꝛ æhte-ȝepealð·	into his possession;
ac þ oꝛtoꝛ ȝecpæð·	but that oftener told
alðoꝛ ðeoda·	*the* people's prince,
ſóðum póꝛðum·	in true words,
oꝛeꝛ ȝín mæȝen·	among his army,
ꝛıððan hım pulðꝛeꝛ peaꝛð·	(after to him *the* chief of glory
punðoꝛ ȝecyðde·	had *the* wonder manifested,)
þ he pæꝛe ána·	that he alone were
ealꝛa ȝeꝛceaꝛta·	of all creatures
ðꝛıhten ȝ palðend·	Lord and Ruler,
ꝛe hım ðóm ſoꝛȝeaſ·	who to him power had given,
unꝛcynðne blæð·	unstained glory
eoꝛðan ꝛícef·	of earth's dominion;
ȝ þu lıȝneꝛt nu·	and thou deniest now
þ ꝛıe lıfȝende·	that living is,
ꝛe oꝛeꝛ ðeoꝛlum·	he *who* over devils
ðuȝeþum pealðeð·	in glory ruleth.

* * *
* * *
* * *
* * *

[*Hactenus omnia in Cod. MS° elegantiore manu sunt exarata: sequentia vero, a pagina* 213 *usque ad finem, minore cum cura sunt perscripta, videnturque adjecta ab aliquo, qui* (*quemadmodum ex fine libri colligitur*) *hunc veluti Librum Secundum prioribus putavit adjiciendum.*—F. Junius.]

[a] ne, I have no doubt, is an error of the scribe for he.

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BOOK II.

Đæt peaɲð unbeɲne.	[213]	That was unhidden
eoɲðe-buenbum.		to earth's inhabitants
þ meotob hæfbe.		that *the* Creator had
míht ȝ fɽɲéngðo.		might and strength,
ða hé ȝefeftnabe.		when he fixed
fólban fceaɽaf.		*the* world's regions.
feolfa he ȝefétte.		He himself set
funnan ȝ mónan.		*the* sun and moon,
ɽtánaf ȝ eoɲðan.		*the* stones and earth,
ɽtɲeam útan.	10	*the* stream without,
fæ-pæteɲ ȝ pólcen.		*the* sea-water and clouds,
ðufh hif funbfa mihte.		through his wonders' might.
beopne ymblýt.		*The* deep expanse
clene ymbhalbeð[a].		clean upholdeth
meotob on mihtum.		*the* Lord in *his* power,
ȝ alne middan-ȝeaɲð.		and all mid-earth.
he felfa mæg.		He can himself
fæ ȝeónð-plítan.		look through *the* sea's
ȝɲundaf in heofene.		depths in *the* heaven,
ȝobef ágen beafn.	20	(God's own child,)
ȝ he aɲíman mæg.		and he can count
fnéȝnaf fcúfan.		*the* rain-showers'
ðɲopena ȝehpelcne.		every drop,
ðaȝa énde-fím.		of days *the* number.
feolua he ȝefette.		Himself he placed,
þufh hif fóðan míht.		through his true might,
fpa fe pýnhta.		(as the artist,)
þufh hif pulðef ȝáft.		through his glory's spirit,
feɲede ȝ fette.		planned and set,

[a] The word ymbhalbeð can hardly be correct. The Poet would not use the particle ymb twice in the same couplet; the alliteration, too, requires a different vowel. Perhaps he wrote uphalbeð.

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on ſíx ðazum. in six days,
eoꝛðan bælej[a]. *the* parts of earth,
up on heoꝛonum[b]. *the* heavens above
heanne holme. *the* deep ocean.
hpá íſ þ ðe cunne. Who is *there* that knoweth thee,
oꝛðonc clæne. pure intelligence,
nýmðe éce ȝoð. save *the* eternal God?
ðꝛeámaſ he ȝebælðe. *The* joys he dealed
ðúȝuðe ⁊ ȝeþeoðe[c]. of virtue, and created
ádam æꝛeꝛt. Adam first,
⁊ þ æðele cýn. and that noble race,
enȝla óꝛð-ſꝛuman. *the* angels' chiefs,
þ þe eꝛt ſoꝛpeaꝛð. that which after perished.
ðuhte heom on móðe. Seemed to them in mind
þ hit míhte ſpá. that it so might *be*,
þ hie peꝛon ſeolfe. that they themselves were
ſpeȝleſ bꝛýtan. lords of heaven,
pulðꝛeſ palðenð. rulers of glory.
hım ðæꝛ poꝛſ ȝelamp. Them there worse befell,
ða heo ın hélle. when they in hell
hám ſtaðeleðon. *a* home established,
án æꝛteꝛ oðꝛum. one after other,
ın þ átole ſcꝛéf. in that drear den,
þæꝛ héo bꝛýne pelme. where they scorching heat
bíðan ſceolðen. must bide,
ſáꝛan ſoꝛȝe. sore sorrow,
naleſ ſpeȝleſ leohte. not *the* light of *the* firmament
habban ın heoꝛnum. have in heaven
heah-ȝetımbꝛað. built on high,
ác ȝeðuꝛan ſceolun. but must dive
ın ðone ðeopan pælm. into the deep fire,
nıðæꝛ unðæꝛ néſſaſ. downward beneath,

[a] Should grammatically be ðalaſ.

[b] This line seems to be an error for ⁊ up-heoꝛon, or heoꝛonaſ.

[c] Evidently an error for ȝeteoðe, *creavit*, and not the substantive ȝeþeoðe, *lingua, sermo*, as Lye has it (see Suppl. *voce* ðuguð).

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in ðone neoplan grund. into the abyss profound,
grædige ⁊ gifre. greedy and ravenous.
god ána wat. God only knows
hu he ðá fcyldige wenude. how he the guilty host
forfcrifen[a] hefde. had proscribed.
cleopað ðonne fe alda. Then calleth the chief
út of helle. out of hell,
fpriceð forð-fpedaf. uttereth words,
wenegan neorðe. with speech accursed,
eifegan ftefne. with icy voice :—
hwæt com engla ðrým. 'Whither is come *the* angel-host,
ða þe we on heofnum. those whom we in heaven
habban fceoldan. should have?
þis is ðeofcræ hám. This is *a* home of darkness,
ðeafle gebunden. strongly bound
fæftum fýr-clommum. with fast fire-bonds,
flór is on elme. *the* floor is on fire,
attre onæled. with venom scorched;
nis nú ende feor. *the* term is not far distant
ðá we fceolun æfomne. that we together must
fufel þrowian. torment endure,
wean ⁊ wergum. in woe and maledictions,
nalles fulnes blæd. not *a* life of glory
habban in heofnum. have in *the* heavens,
héh-félda fýn. *the* joy of thrones.
hwæt we for drihtne iú. [214] Alas! we erst before *the* Lord
dreamas hefdon. had joys,
fong on fwegle. song in *the* firmament,
felnum tídum. in better times;
þær nu ymb ðone écan. there now, about the Eternal,
æðele ftondað. proudly stand
hæleð ymb héh-feld. men round *the* throne;
herigað drihten. praise *the* Lord
wórdum ⁊ wercum. with words and works,

[a] forfcrifen hefde seems evidently intended as a translation of *proscripsit*.

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ȝ ic in píte ſceal.
bíðan in bénðum.
ȝ me bættran hám.
ſoꝛ oꝛeꝛhýȝðum.
æfre ne péne.
ða him anðȝꝛeꝛaðan.
átole ȝaꝛtaꝛ.
ſꝛaꝛte ȝ ſýnfulle.
ſufle beȝnoꝛenne.
þu uſ ȝelæꝛðæꝛt.
ðuꝛh lýȝe ðínne.
þ̄ pe helende.
héꝛan ne ſcealdon.
ðuhte þe ánum þ̄ ðu ahteꝛt.
alleſ ȝepald.
heoꝛneſ ȝ eoꝛþan.
pæꝛe haliȝ ȝoð.
ſcýpend ſeolfa.
nu eaꝛt tu eaꝛm ſceaðða.
in fýꝛ-lócan.
feſte ȝebunden.
pénðeſ ðu ðuꝛh puldoꝛ.
ðæt þu poꝛuld ahteꝛt.
alꝛa onpald.
ȝ pé enȝlaſ mið ðec.
atol iſ þín onſeon.
habbað pe alle ſpá.
ſoꝛ ðínum leaſunȝum.
lýðꝛe ȝeꝛeꝛeð.
ſeȝðeꝛt uſ to ſóðe.
þ̄ ðín ſunu pæꝛe.
meotoð mon-cýnneſ.
haſuſ tu nu máꝛe ſuſel.
ſꝛa ſinenfulle.
facnum póꝛðum.
heoꝛa alðoꝛ-ðæȝn.

and I in torment must
abide in bonds,
and to myself *a* better home,
for *my* presumption,
never hope.'
Then him answered
the horrid ghosts,
swart and sinful,
with torment shuddering :—
'Thou taughtest us,
through thy lying,
that we *the* Saviour
should not obey; [hadst
it seemed to thee alone that thou
power of all,
of heaven and earth;
wert *the* holy God,
the Creator himself:
Now art thou *a* poor wretch,
in fire-bonds
fast-bound. [ry,
Thou thoughtest, through *thy* glo-
that thou *the* world heldest,
sway over all,
and we angels with thee:—
horrid is thy aspect.
Thus have we all,
for thy leasings,
fared *the* worse:
thou saidest us for sooth,
that thy son was
Lord of mankind:—
now hast thou great torment.'
Thus *the* sinful,
with factious words,
their chief supreme

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unfeorþaþon.
on ceafum criþum.
crist heo afirþe.
þreamum beþǽlþe.
hæfþan þrýhtnef leoht.
for ofermýgþum.
ufan forleten.
hæfþon hým to hýhte.
helle-flóraf.
beornende beálo.
bláce hworfon.
fcinnan forfcepene.
fceaþan hweorfþon.
earme æglecan.
geonþ þ atole fcef.
for þam ánmeþlan.
þe hie ǽr þruzon:

addressed,
with anxious speeches.
Christ them expelled,
of bliss deprived *them*.
They had *the* Lord's light,
for *their* presumption,
forfeited above,
had for their hope
the depths of hell,
burning torments.
Pale *they* wandered,
transformed *their* beauty;
outcasts *they* ranged,
poor wretches,
through that horrid den,
for the arrogance
which they erst had practised.

II.

Eft neorþaþe.
oþre fiþe.
feonda aldor.
wæf þa forworht ázen.
feoþþan he þæf pínef.
wórn gefélþe.
he fweartaþe.
þonne he fwneocan onzan.
fýre ⁊ attre.
ne bið fwelc fæzef þreám.
þonne he in pitum.
wórþ inþraf.
ic wæf iú in heofnum.
halig ænzel.
þrýhtene þeofe.
hefþe me þream miþ zoþe.
micelne for meotoþe.

II.

Spake again,
a second time,
the prince of fiends;
was then punished anew,
when he of that torment
felt *the* force.
He blackened,
when he to speak began,
with fire and venom:
Such fair joy it is not
when he in torments
words expressed:—
'I was once in heaven
a holy angel,
to *the* Lord dear,
me joy possessed with God,
great before *the* Creator,

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ȝ ðeoȝ menezo ȝpa ȝome.		and this many also.
þa ic in móde.		Then I in my
mínum hózade.		mind thought,
þ ic polde topenȝan.		that I would overthrow
pulȝef leoman.		*that* beam of glory,
beann helendef.	[215]	*the* child of God,
ázan me bunȝa zepald.		gain me *the* sway of *the celestial*
eáll to æhte.		all to *my* possession, [cities,
ȝ ðeoȝ eanme heap.		and ye, poor band,
þe ic hebbe to helle.	10	that I have to hell
hám zeledde.		led home,
péne ze þ tácen ȝutol.		ween ye that token manifest,
ȝ pæȝȝðu[a]		and *the* curses .....
* * *		
* * *		
* * *		
þa ic of-aȝealð peȝ.		when I was delivered
niðen unden næȝȝaȝ.		beneath, under *the* earth,
in ðone neoplan-ȝnund.		into that pit profound.
nu ic eop hebbe to hæftum.		Now I have you to bonds
hám zefæȝde.		led home,
alle of eande.		all from *your* habitation.
niȝ hef eadizef[b] tíf.	20	Here is no glory of *the* blessed,
ploncna fin-fele.		*nor* joyous hall of *the* grand,
ne fonulde dream.		no worldly delight,
ne æn̄la ðneat.		no angel-host,
ne pe up-heofon.		no heaven above we
ázan ne moten.		may possess.
iȝ ðef átola hám.		This horrid home is
fýne onæled.		with fire scorched;
ic eom ah nið zod.		I am *a* foe to God.
éce æt helle dunu.		Ever at hell gate
dnacan eandizað.	30	dragons dwell,

[a] Here several lines are evidently wanting.

[b] Should probably be the gen. plur., eadizna, like ploncna, in the following line.

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hatɛ on ƿeðƿe. hot in spirit,
heo uƿ helpan ne maȝon. they us may not help.
ıƿ ðeƿ pálıca hám. This woeful home is
pítef afýlleð. with torture filled.
náȝan pe ðæƿ heolſtƿef. *We possess not this cavern*
þ pe úƿ ȝehýban maȝon. that we may hide us
ın ðıſſum neoplan ȝenípe. in this gloom profound.
hép ıƿ nebƿan ſpéȝ. Here is *the* hiss of serpents,
pýƿmaƿ ȝepúnabe. *a haunt of worms.*
ıƿ ðıƿ pítef clom. This bond of torture
ſefte ȝebunden. is fast-bounden,
ſeonð ſeondon ƿéðe. *our foes are fierce,*
ðımme ȝ beoƿce. dim and dark.
ne hef bæȝ lýhteð. Here day lighteth not
ſop ſcebef ſcíman[a]. *for the shade's gloom,*
ſceppenbef leoht. *the* Creator's light!
ıú ahte ıc ȝepalð. Once had I power
ealleſ pulðef. of all glory,
þæf ıc moſte.[b] where I might

* * *
* * *
* * *

ın ðeoſſum atolan. in this horrid
æðele ȝebíban. country bide;
hpæt me ðuhten ȝoð. what to me Lord God
béman ƿille. will adjudge,
ſáȝum on ſloſa[c]. *on his glittering floor.*
nu ıc ſéfan com. Now I come leading
beoſla menezo. *a* host of devils,
to ðıſſum ðımman hám. to this dim home;
ac ıc ſceal on ſlýȝe. but I shall flying,
ȝ on ſlýhte ðƿaȝum. and fleeing, in *the* course of time

[a] My translation of this line is founded on the conjecture, that for ſcíman we should read ſcuƿan, or a word of similar import.
[b] Here again some lines are evidently wanting.
[c] Apparently an error for ſloƿe.

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eaɲda neoɼan.
�sj eopeɲ má þe-
ðeɼ oɼeɲhýdeɼ.
ónd onɼtaldon.
ne ðuɲɼon þe ðæɼ pénan.
þ uɼ puldoɲ-cýnincg.
æɼɲe pille.
eaɲd aléɼan.
eðel to æhte.
ɼþa he æɼ dýde.
écne onpald.
ah him alleɼ gepald.
puldɲeɼ �sj píta.
paldendeɼ ɼunu.
ɼoɲðon ic ɼceal heán �sj eaɲm.
hpeoɲɼan ðý pídoɲ.
páðan þnæc-laɼtaɼ.
puldɲe benémed.
ðugudum bedeled.
nénigne dɲeám ágan.
uppe mid ænglum.
þæɼ ðe ic æɲ gecpæð.
þ ic pæɲe ɼeolɼa.
ɼþæglej bɲýtta.
pihta pealdend.
ac hit him pýɲɼe gelomp. [216]

lands *visit*,
and of you more who
of this proud deed
formed *the* design.
This we may not hope,
that us *the* King of glory
ever will
a dwelling grant,
a country in possession,
as he erst did,
eternal power;
but sways over all
glory and punishments
the Powerful's son,
therefore must I, humble and poor,
wander the further,
tread exile-steps,
bereft of glory,
of dignity deprived;
no joy possess
above with angels,
because I once had said
that I myself was
heaven's Lord,
Ruler of creatures.'—
But it *the* worse to him befell.

III.

ðpa ɼe peɲegа gaɼt.
póɲdum ɼæde.
hiɼ eáɲɼoðo.
ealle ætɼomne.
ɼah in ɼýɲnum.
ɼýɲ-leoma ɼtód.
geónd þ atole ɼcɲæɼ.
atte geblonden.

III.

Thus the sprite accursed
said in words
his woes,
all at once,
(Stained with crimes,
a fire-beam *he* stood)
through that horrid den
with venom blended:—

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ic eom lim-pæɼtmum. 'I am in *my* limbs,
þ ic ȝelutian ne mæȝ. (*so* that I may not bend
on þýɼɼum ɼíðan ɼele. in this wide hall,)
ɼýnnum ɼorɒunðoð. wounded with sins.
hpæðeɒ hát ɔ cealð. Both hot and cold
hpílum mencȝað. sometimes mingle:
hpílum ic ȝeheɒe. sometimes I hear
helle ɼcealcaɼ. hell's ministers,
ȝnoɒniende cýnn. *a* wailing race,
ȝɒúnðaɼ mænan. *these* gulfs bemoaning,
niðeɒ unðeɒ næɼɼum. down in *the* deep abyss;
hpílum nacoðe men. sometimes naked men
pinnað[a] ymbe pýɒmaɼ. serpents wind round.
iɼ þéɼ pinðiȝa ɼele. This windy hall is
eall innepeaɒð. all within
atole ȝeɼýlleð. with horror filled;
ne mot ic hihtlicɒan. I may not *a* more joyous
hámeɼ bɒucan. home enjoy;
buɒȝa ne bolða. towns nor palaces,
ne on þa beoɒhtan ȝeɼcæft. nor on the bright creation
ne mot ic æfɒe má. may I ever more
eaȝum ɼtaɒian. gaze with *my* eyes.
iɼ me nu pýɒɼæ. To me it is now worse
þ ic pulðɒeɼ leoht. that I *the* light of glory,
úppe mið enȝlum. up with angels,
æfɒe cuðe. ever knew,
ɼonȝ on ɼpeȝle. song in *the* firmament,
þæɒ ɼunu meotoðeɼ. where *the* Creator's Son,
habbað eaðiȝne[b] beaɒn. *the* blessed Child, have
ealle ymbɒanȝen. all encircled,
ɼeolɒa mið ɼanȝe. *even* myself with song.
ne ic þam ɼaplum ne mót. Souls I may not
æniȝum ɼceððan. any injure,
butan þam ánum. save those alone

[a] pinnað seems to be an error for piðað.

[b] The acc. masc. eaðiȝne is here singularly applied to the neuter subst. beaɒn.

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þe he tó-aȝan nýle. — that he will not claim;

* * *

þá ic mót to hæftum. — those I may as captives
hám ȝeferan. — lead home,
bringan to bolde. — bring to *my* habitation
in þone biteran ȝrúnd. — in the bitter gulf.
ealle we ſýndon. — We are all
úngelíce. — unlike *to what we were,*
þonne we we iú in heofonum. — when we once in heaven
hæfdon æniſc. — had erst
plite ȝ weorðmýnt. — beauty and dignity.
ful oft fulðriſ. — Full oft of glory
bróhton to bearme. — *they* in *their* bosoms brought
bearn hælendes. — *the* Saviour Child,
þær we ymb hine útan. — where we, round about him,
ealle hofan. — all raised,
leomu ymb leofne. — round *his* loved limbs,
lóf-ſonga róf. — *the* praise-songs' words,
drihtne ſædon. — to *the* Lord said *them.*
nú ic eom dædum páh. — Now I am stained by deeds,
ȝewundod mid wommum. — wounded with crimes;
ſceal nu þýſne pínes clom. — now must *I* this bond of torment
beornan beorneude. — bear burning
in bæce mínum. — on my back,
hát on helle. — hot in hell,
hýht-pillan leaſ. — of hope devoid.'
þa ȝýt ſeola cwide. — Then yet in speech *his* many
ſínna heriede. — crimes he lauded,
atol æglæca. — *the* fell miscreant
út of helle. — out of hell,
pínum péniȝ. — with torments weary.
word ſpeancum ſleah. — *The* words flew in sparks
attre gelícoſt. — likest to venom.
þonne he út þuruh-dráf. — Then he exclaimed:—
eala drihtenes þrým. — 'O majesty of *the* Lord!
eala duguða helm. — O Patron of *the* good!

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eala meotodes miht.
eala middan-eard.
eala dæg-leohta.
eala dryhtnes godes.
eala engla breat.
eala up-heofon.
eala þ ic eám ealles leás.
écan dreámes.
þ ic mid handum ne mæg.
heofon gehrécan.
ne mid eagum ne mót.
up lócian.
ne huru mid eárum ne gecéal.
æfre gehéran.
þære byrhtestan.
béman stefne.
ðæs ic polde of selde.
sunu meotodes.
dryhten abrícan.
and ágan me þæs dreames gepald.
wuldres and wynne.
me þæn wyrse gelamp.
þonne ic to hihte.
ágan mohte.
nu ic eom asceáden.
fram þære scínan dryhte.
alæded fram leohte.
in done láðan hám.
ne mæg ic þ gehicgan.
hu ic in ðæm becróm.
in þis neode genip.
* * *
* * *
mid synnum fáh.
aworpen of worulde.
wát ic þ nú þa.

O might of *the* Creator!
O mid-earth!
O light of day!
O joy of God!
O host of angels!
O heaven above!
O that I am bereft of all
eternal joy!
that I may not with *my* hands
the heaven reach,
nor with *my* eyes may
upward look,
nor even with *my* ears shall
ever hear
the brightest [217]
trumpet's voice,
because from *his* throne I would
the Son of *the* Creator,
the Lord, drive down, [that joy
and for myself acquire power of
glory and delight!
Then worse befell me
than I in expectation
might entertain;
now I am sundered
from that bright band,
led from *the* light
into *this* loathsome home,
nor may I that call to mind
how I came in it,
into this dark profound,

with sins polluted,
cast from *the* world.
Yet now know I this,

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þ bíð allef leaf.
écan dreamef.
fe ðe heofen-cyninge.
henan ne þenceð.
meotode cpeman.
ic þ morðre[a] fceal.
peán ⁊ pítu.
⁊ pnace dreogan.
góda bedǽled.
iú-dædum fáh.
þæf ðe ic geþohte adrífan.
drihten of felde.
peoroda paldend.
fceal nu fnec-laftaf.
fettan forhg-ceafig.
fíðaf[b] físe:.

IV.

Þpeaf þa to helle.
þa he gehéneð pæf.
godef andfaca.
dýdon hif gingnan fpa[c].
gifne ⁊ gnædige.
þa hig god bedraf.
in þ hate hof.
þam if hel nama.
for þan fceal gehýcgan.
hæleða æghpylc.
þ he ne abælige.
beafn paldendef.
læte him to dýrne.
hu þa blácan feond.
for ofermódum.

that will be void of all
delight eternal,
he who heaven's King
thinketh not to obey,
the Creator to propitiate.
I, for this deadly sin, must
woe and torments
and exile suffer,
of good deprived,
stained with *my* former deeds,
because I thought to drive
the Lord from *his* throne,
the Ruler of hosts:
now shall *I* exile-steps
sorrowing tread,
wide journeyings.'

IV.

Turned then to hell,
when he was condemned,
the denier of God:
so did his followers
grasping and greedy,
when them God drove
into that hot abode
whose name is hell.
Therefore must be mindful
every man
that he anger not
the Powerful's Son,
let *be* to him *an* example,
how the pale fiends,
for *their* presumption,

[a] The context seems to require þæf morðref.
[b] MS. and Jun. fidaf.
[c] In MS. fome stands as a gloss over this word.

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ealle forpurdon. all perished.
neoman us to synne. *Let us* take to us in delight
seofoda dryhten. *the* Lord of hosts,
upne écne gefeán. exalted everlasting joy,
engla aldend. *the* angels' Ruler.
he þ gecýðde. He that made manifest
þ he mægen-cræft hæfde. that he had might,
mihta miccle. great powers,
þa he þa mænego adráf. when he that many drove
hæftas of ðæm heán felde. captives from the lofty seat.
gemunan we þone halgan dryhten. *May* we remember the holy Lord,
écne in uldre. eternal in glory,
mid alra gesceafta. with of all creatures,

* * *

ceosan us eard in uldre. choose us *a* dwelling-place,
mid ealra cyninga cyninge. with of all kings *the* King,
se is crist genémned. who Christ is named;
beoran ón breostum. bear in *our* breasts
bliðe gedohtas. blithe thoughts,
fribbe] fæsteno. peace and wisdom;
gemunan fród] riht. *may we* remember sooth and right,
þonne we to heh-felde. when we to *the* high throne
hnígan þencað. to bend design,
] þone alwaldan. and *the* All-powerful
árna biddan. pray for benefits,
þonne behofað. [218] when it *him* behoveth
se ðe her wunað. who here dwelleth,
seofulde synnum. in *the* world's joys,
þ him hlite scíne. that may to him in beauty shine,
þonne he oðer líf. when he another life
eft gesécеð. shall seek hereafter,
mycele fægre land. *a* land fairer
þonne þeos folde. than this earth,
seo is[a] hlitig] synsum. where beauteous and winsome
wæstmas scínað. fruits shine,

[a] Over seó is the word þær is written in the MS., either as a correction or a gloss.

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beorhte ofer burgum.
Þær ir bráde lond.
hýhtlicra hám.
in heofon-ríce.
cyrre gecwémra.
uton áefnan þiderr.
Þær he sylfa sit.
sigora waldend.
dryhten hælend.
in ðæm deoran hám.
and ymb þ heh-setl.
hwite standen.
engla weðan.
and eadigra[a].
halige heofen-þreatas.
herigað dryhten.
wordum and weorcum.
heora blite scíneð.
geond ealra worulda woruld.
mid wuldor-cyninge:

brightly around.
There is *a* spacious land,
a home more joyous
in heaven's kingdom,
to Christ more grateful.
Let us turn thither,
where he himself sitteth,
the triumphant Ruler,
the Saviour Lord.
In that dear home,
and around the throne,
stand white
hosts of angels,
and of *the* blessed,
holy heavenly bands
praise *the* Lord,
in words and works,
their beauty shineth
over *the* world of all worlds
with *the* King of glory.

V.

Ða get ic furðor gefregen.
feond[b] onetan.
wæs him eall ful strang.
* * *
wom and witu.
hæfdon wuldor-cyninge.
for oferhigdum.
áworlæten.
cwædon eft hraðe.
oðrum wordum.
nu ir gesene.
þ we gesyngodon.

V.

Then, as I have further learned,
the fiends confessed,
(was to them all too strong

their dread and torments:
they had *the* King of glory,
in *their* pride,
forsaken.)
Again *they* quickly spake,
in other words:—
'Now *it* is seen,
that we have sinned

[a] MS. and Junius, eadigre.
[b] For seondas, as at p. 265, l. 16.—MS. and Junius, feonda.

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uppe on eaɲðe. above in *our* abode,
ɾceolon nu æfɲe þæf. for which *we* now shall ever
ðɲeogan ðómleaɾe ȝeɲinn. wage powerless war
ðɲihtneɾ mihtum. with *the* Lord's might.
hpæt pe in pulðɲeɾ plite. Yes! we in glory's splendour
punian moɾton. might have dwelt,
þæɲ pe halȝan ȝode. where we *the* holy God
heɲan polðon. might praise,
ȝ him ɾanȝ ymb ɾelð. and song about *his* throne
ɾecȝan ɾceolðon. should utter
* * *
þuɾenð-mælum. by thousands.
þa pe þæɲ punoðon on pynnum. Then we there dwelt in bliss,
ȝeheɲðon pulðɲeɾ ɾpeȝ. heard *the* sound of glory,
beman ɾtefne. *the* trumpet's voice.
bỳɲht-pórð aɲáɾ. *The* Bright of word arose,
enȝla oɲð-fɲuma. *the* Creator of angels,
ȝ to þæm æþelan. and to the Illustrious
hnízan him ɾcãf. *the* saints prostrated themselves;
ɾɪȝe-toɲht aɲáɾ. triumphant rose
éce ðɲihten. *the* Lord eternal,
ofeɲ úf ȝefteód. stood over us,
ȝ ȝebletfode. and blessed
bilepitne heap. the meek assemblage,
ðoȝɲa ȝehpilcne. each day;
ȝ hiɾ fe ðeoɲa ɾunu. and his dear Son,
ȝaɾta ɾcỳppenð. *the* Creator of spirits,
ȝoð feolɲa pæf. was himself God,
eallum anðfenȝ. grateful to all,
þe ðæɲ up becom. who there came up,
ȝ hine on eoɲðan. and *who* himself on earth
æɲ ȝelefde. had erst delivered.
þa ðæf ofþuhte. Then *I* took it ill,
þ fe þeoden pæf. that the Lord was
ɾtɲanȝ ȝ ɾtɪðmóð. strong and stern of mood;
onȝan ic þa ɾteppan fɔɲð. then began I to step forth

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ána þíð enzlum.
ȝ to him eallum ȝþræc.
ic can eop lǽran. [219]
lanzȝumne ræð.
zif þe þillað mínre.
mihte zeleran.
utan oferhýczan.
helm þone micclan.
þeroda paldend.
ázan uf þif fulðref leoht.
eall to æhte.
þif if idel zýlp.
þ þe ǽr þruzon.
ealle hríle.

VI.

Ða zepearð uric.
þ þe foldon ȝrá.
ðruhten aðrífan.
of þam deoran hám.
cýninz of cerre.
cuð if íðe.
þ þrec-lastas.
þurfan motan.
zrimme zrúndas.
zod ȝeolfa him.
ríce haldeð.
he if ána cýninz.
þe uf eorre zepearð.
éce ðruhten.
meotod mihtum ȝrilc.
ȝceal nu þeos menezo her.
liczan on leahtrum.
ȝume on lyft ȝcacan.
fleozan ofer folðan.
fýr bið ymbutan.

alone among *the* angels,
and to them all spake:—
'I can give you
lasting counsel,
if ye will in my
power believe.
Let us despise
the great Supreme,
Ruler of hosts,
gain to us this light of glory
all into *our* possession;
this is idle vaunt
that we have before endured
all *this* while.

VI.

Then *it* befell us,
that we would thus
the Lord drive out
from the dear home,
the King from *his* city.
Wide is *it* known
that *our* exile-steps
must seek
the grim abyss.
God himself
holdeth *the* empire,
he alone is King
who hath become angry with us,
the Lord eternal,
the Creator, in power so great.
Now must this many here
lie in *their* crimes;
some flit in air,
fly over earth.
Fire is around

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on æghpylcum. — on every one;
þæh he uppe seo. — though he be on high,
ne mót he þam saplum. — he may not the souls
þe ðæs secað up. — that there tend upward,
eadige of eorþan. — *the* blessed from the earth,
æfre gehrínan. — ever touch;
ah ic be hondum mót. — but with *my* hands I may
hæþenre sceal[a]. — *the* heathen knaves
grípan to grúnde. — snatch to perdition,
godes andsacan. — *the* deniers of God:
some scrimman. — some shall wander
geond hæleða land. — over *the* land of men,
and únriht. — and discord
oft onstýrian. — oft stir up
monna mægðum. — to *the* tribes of people,
geond middan-eard. — throughout mid-earth.
ic her geþolian sceal. — I here must forfeit
þinga æghpylces. — every thing,
bitres in ðæs bealo gnornian[b]. — bitterly in these miseries mourn,

* * *

seoc and sorhful. — sick and sorrowful,
þæs ic selfa wolde. — because I myself would sway,
þonne ic on heofonum. — when I in heaven
hám staðelode. — had *a* home established.
hwæðer us se éca. — Will the Eternal
æfre wille. — ever us
on heofona níce. — in heaven's kingdom
hám aléran. — allow *a* home,
eðle[c] to æhte. — *a* country in possession,
swa he ær dyde. — as he erst did?'

[a] This word is evidently incomplete; it should be a substantive, governed by the word grípan: perhaps the poet wrote hæþene scealcas, which would accord with the line in apposition, godes andsacan, as well as with the whole context.

[b] This line is certainly corrupt: perhaps we should read bitre in þas bealu gnornian. The second line of the couplet is wanting.

[c] Apparently an error for eðel.

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ſpa ȝnoſnebon.
ȝobeȝ anbȝacan.
háte on helle.
him pæȝ hælenb ȝob.
pnaᵹ ȝepoſben.
ſoſ pom-cpibum.
ſoſſon mæȝ ȝehẏcȝan.
ſeᵹe hiſ heoſte beah.
þ he him aſiſſe.
ſſecne ȝeþohtaſ.
láᵹe leahtnaſ.
líſiȝenbna ȝehpẏlc.
ȝemunan ſẏmle on móde.
meotobeȝ ſtſenȝᵹo.
ȝeaſpian uſ totȝéneȝ.
ȝſene ſtſæte.
up to enȝlum.
þæſ iſ ſe ælmihtiga ȝob.
ȝ uſ beſæᵹman pile.
ſſeo-beaſn ȝobeȝ.
ȝiſ pe þ on eoſᵹan.
ær ȝeþencaᵹ.
ȝ uſ to þam halȝan.
helpe ȝeleſaᵹ.
þonne he uſ no ſoſlæteᵹ.
ah líſ ſẏleᵹ.
uppe mib enȝlum.
eabiȝne bſeam.
tæceᵹ uſ ſe toſhta. [220]
tſumlicne hám.
beoſhte buſh-peallaſ.
beoſhte ſcínaᵹ.
ȝeſælȝe ſaple.
ſoſȝum bebælbe.
þæſ heo æſſe ſoſᵹ.
punian moten.

Thus lamented
the deniers of God,
hot in hell;
with them was *the* Saviour God
become wroth,
for *their* evil sayings:
wherefore should be mindful
he whose heart is good,
that he banish from him
wicked thoughts,
loathsome sins:
every one living
remember ever in mind
the Creator's strength,
prepare before ourselves
a green path
to *the* angels above,
where is the almighty God,
and us will embrace
the beloved Son of God,
if we that on earth
erst meditate,
and ourselves to the Holy
for help resign;
then will he not desert us,
but will give *us* life,
up with angels,
blessed joy.
The Illustrious will assign us
a more stable home;
the bright burgh-walls
brightly shine,
the happy souls
from cares *are* parted,
where they evermore
may possess

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ceaſtre ȝ cyne-ſtól.		cities and kingly throne.
utan cyþan þæt.[a]		*Let us that proclaim,*
béman we on eorðan.		*judge we on earth*
ærfor lífȝendon.		*to the earlier living,*
lucan mid liftum.		*lock with knowledge*
locen halgendeaſ.		*the Powerful's sanctuary,*
ongeotan ȝaſtlice.		*understand spiritually,*
uſ ongean cumaþ.		*towards us shall come*
þuſend engla.		*a thousand angels,*
ȝif þider moton.	10	*if we thither may proceed,*
ȝ þ on eorðan.		*and what on earth*
ǽr ȝeþyncaþ.		*we ere do....*
forþon ſe bíð eadiȝ.		Therefore he shall be blessed
ſeðe æfre pile.		who will ever
mán ofermýcgen.		wickedness despise,
meotode cpeman.		*his* Creator please,
ſynne adpæſcan.		extinguish sin,
ſpa he ſylfa cpæð.		as he himself hath said.
ſóðfæſte men.		Just men,
ſunnan ȝelíce.	20	like unto *the* sun,
fæȝre ȝefrætepod.		fairly adorned,
in heofna fæderen-ríce.		in their Father's kingdom,
ſcínaþ in ſceld-byrig.		shall shine in *the* sheltering city,
þær heo ſceppend.		where them *the* Creator
ſeolf befæðmeð.		will himself embrace,
fæder man-cynnes.		*the* Father of mankind
aherefeð holdlice.		will kindly raise
in heofones leoht.		into heaven's light,
þær heo mid fuldon-cyninge.		where with *the* King of glory they
punian moton.	30	may dwell
ápa to aldre.		throughout all ages,
* * *		
ágan dreáma dreám.		possess joy of joys
mid drihtne ȝode.		with *the* Lord God,

[a] From this line to line 12, I have rendered the Saxon words into English as accurately as I could, but regret my inability to make them intelligible.

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á to populde.
ábutun endes.

for evermore,
without end.

VII.

Éála hpæt se apýrgda.
prasde gepohte.
þ he heofen-cyninge.
hepan ne polde.
pædep frefepgendum.
flóp attre peol.
hat undep hæftum.
hpeopan deofla.
píde geond pind-sele.
pea-cpanedon.
mán ȝ mopðu.
pæs ðæp[a] menego þæp.
fpýlce onæled.
pæs þ eall full fthong.
þonne pæs heopa aldor.
þe ðæp æfpest cóm.
forð on sepan.
fæste gebunden.
fýre ȝ líge.
þ pæs fæstlic þpeat.
ec sceoldon his þegnas.
þæp gepunian.
atolan eðles.
nalles up þanon.
gehepan in heofonum.
halsgne dream.
þæp heo oft fægepne.
folgað hæfdon.
uppe mid englum.
pæpon þa alles þæs.

VII.

Alas, that the accursed *one*
fiercely resolved
that he heaven's King
would not obey,
the comforting Father!
The floor with venom boiled,
hot amid *the* bonds
of *the* fierce devils.
Wide through *the* windy hall
they wailed woefully
their crimes and wickedness.
Was the many there
as if annealed.
That was all most rigid.
Then was their chief
who first came thither,
forth in *the* phalanx,
fast bound
with fire and flame.
That was *a* stubborn band:
eke must his followers
there inhabit
the gloomy land;
nor up from thence
hear in heaven
holy harmony,
where they oft *a* fair
train had
above with angels:
they were then, for all this,

[a] Apparently an error of the scribe for seo.

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ȝóda leaſe. void of good;
ah nýmþe ȝnýndeſ. but, save *the* abyss,
punian [ne][a] moten. they may not inhabit,
ȝ þone peſtȝan ſele. and that dire hall,
þær ıſ pom ȝ póp. where horror and wailing are
píde ȝeheſneð. heard afar,
ȝ ȝnıſt-bítunȝe. and teeth-gnashing,
ȝ ȝnoſnunȝe mecȝa.[b] and men's groans.

* * *
* * *
* * *
* * *

nabbað pe to hýhte. We have nought in hope,
nýmþe cýle ȝ ſýſ. save chill and fire,
peán ȝ pítu. woe and torment,
ȝ pýſma þſeat. [221] and *a* swarm of serpents
ðracan ȝ næddran. dragons and vipers,
ȝ þone ðimman hám. and this dim home!
ſoſðon mihte ȝeheſan. Verily *he* might hear
ſeðe æt hýlle pæſ. who to hell was
tpelf mílum neh. twelve miles near,
þ ðær pæſ tóða ȝeheap. that there was teeth-grinding
hlúde ȝ ȝeomſe. loud and mournful.
ȝoðeſ andſacan. God's deniers
hpeoſſan ȝeonð helle. wandered through hell,
háte onæled. scorched with heat
uſan ȝ utan. above and without.
him pæſ æȝhpæſ pá. To them on every side was woe,
pıtum peſıȝe. with torments weary,
pulðſeſ beſcýſede. bereft of glory,
ðreamum bedælde. of joys deprived.
heoſon ðeop ȝehýȝð. They had deep counsel raised,
þa heo on heoſonum. when they in heaven

[a] I have here inserted the negative, which has evidently been omitted by the scribe.

[b] Here several lines seem to be wanting.

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hám ſtaðelodon. — *a* home would fix,
þ hie poldon benéman. — that they would bereave
néṗzenðne cṗiſt. — *the* Saviour Christ
ṗoðeṗa ṗícef. — of *the* heavens' kingdom;
ah he on ṗuht zeheold. — but he rightly swayed
hiṗeð heoforna. — *the* host of heaven,
ʒ þ halizze ſelð. — and the holy throne.
niſ nænig ſpa ſnotor. — There is none so wise,
ne ſpa cṗæftig. — nor so cunning,
ne þæſ ſpa zleap. — nor so far skilful,
nýmþe zoð ſeolfa. — save God himself,
þ aſeczan mæze. — that *he* may tell
ſpezlef leóman. — *the* rays of *the* firmament,
hu ſunnu[a] þæṗ. — how *the* sun there
ſcíneð ýmbutan. — shineth around,
meotodef mihte. — through *the* Lord's might,
zeonð þ mæṗe cýnn. — over that great race,
þæṗ habbað enzlaſ. — where angels have
eadizne ðṗeam. — harmony divine,
ſanctaſ ſingað. — saints sing,
þ iſ ſeolfa foṗ zoð. — that is before God himself.
þonne beoð þa eadizan. — Then shall be the blessed
þe of eoṗþan cumað.[b] — who come from earth

* * *
* * *
* * *
* * *

bṗingað to beaſume. — bring in *their* bosoms
bloſtman ſtencef. — blossoms of fragrance,
pýṗte pýnſume. — winsome plants.
þ ſýnð póṗð zoðef. — These are *the* words of God,
þonne hie beſæðmeð. — when *he* shall embrace *them*,
fæðeṗ man-cýnnef. — *the* Father of mankind,
ʒ hie zefegnað. — and shall bless them;

[a] An error or corruption for ſunne.
[b] Here is manifestly a considerable hiatus in the sense, though not in the MS.

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mid hiſ ſpiðþan hond. with his right hand
lædæð to lihte. shall to light lead *them*,
þæþ hi líf ágon. where they shall have life
á to aldre. for evermore,
úplicne hám. *an* abode sublime,
beorhtne burh-ſtede. *a* bright dwelling-place.
blæd bið æghpæm. Glory shall be to every one
þæm ðe hælende. who *the* Saviour
heþan þenceð. shall be mindful to obey,
ȝ pel iſ þam. and well is *it* to them
ðe þ mót:. who that may.

VIII.

VIII.

Pæſ þ encȝel-cyn. The angel race was
æþ ȝenémned.[a] erst named:
* * *
* * *
* * *
* * *

lucifer haten. Lucifer called,
leoht-beþende. Light-bearing,
on ȝeaþ-dagum. in former days,
in ȝodeſ ríce. in God's kingdom.
þa he in puldre. Then he in *his* glory
próhte onſtalde. raised strife
þ he oferhýda. that he preeminences
ágan polde. might possess.
ſatanuſ ſpeaſte. Satan darkly
ȝeſohte[b] þ he polde. sought, that he might,
on heofonum. in heaven,
heh-ſelð ſýncan. *a* throne establish
uppe mid þam écan. above with the Eternal.
þ pæſ ealdor heofna. That was their chief,

[a] Here is manifestly an hiatus in the poem.
[b] MS. and Junius ȝeþohte, but the alliteration evidently requires ȝeſohte.

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ỳrelef onb-frumaᵃ.
him þ eft gehneap,
þa he to helle
hnízan fceolde.
ȝ hif hineb mid hine
ínto gegliðan.
nenȝendef nið.
ȝ no feoððan
þ hi morten in þone écan
anðplítanᵇ.
buton ende.
þa him egfa becom
ðýne fon béman.
þa he ðunu in helle
bræc ȝ begde.
blif peanð monnum.
þa hi hælendef
heafod gefapon. [222]
þonne pæf þam atolan.
þe pe ær nemdon.ᶜ
* * *
þa pænon mid egfan
ealle afỳhte.
píde geond pinð-fele
pódum mændon.
þif if fcfonglic
nu þef fcofm becom
þegen mid þreate
þeoden engla.
him befopan fénedð.
fægefre leoht
þonne pe æfre ær
eagum gefapon.

the author of evil:
he rued it afterwards,
when he to hell
must sink,
and his crew with him
fall into
the Preserver's hate,
and from thenceforth
that they might not on the Eternal
look,
for evermore.
Then dread came over them
at *the* thunder before *their* Judge,
when he *the* doors in hell
brake and bent.
Bliss was to men,
when they *the* Saviour's
visage saw.
Then was to that fell *one*,
whom we ere named

Then with dread were
all affrighted,
wide through *the* windy hall
moaned in words:—
'This is awful:
now hath this storm o'erwhelmed
chieftain and followers.
It is the Lord of angels,
before him goeth
a fairer light
then we ever ere
saw with eyes.

ᵃ MS. and Junius onð-fruman.
ᵇ anðplitan seems to be an error for onplítan.
ᶜ Here is evidently another hiatus of some lines.

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butan þa þe mid englum.
uppe wæron.
wile nú ure witu.
þurh his wuldres cræft.
eall todeorfan.
nú ðes egsa com.
dyne for drihtne.
sceal þes dreorga heap.
ungeara nú.
atol þrosian.
hit is se seolfa.
sunu waldendes.
engla drihten.
wile uppe heonan.
sawla lædan.
⁊ we seoððan á.
þæs yrmne weorces.
henðo gebolian.
hweorf þa to helle.
hæleða bearnum.
meotod þurh mihte.
wolde manna nim.
sela þusenda.
forð gelædan.
up to eðle.
þa com engla sweg.
dyne on dægred.
hæfde drihten seolf.
feond ofersohten.
wæs seo wæhðe þa git.
open on uhtan.
þa se egsa becom.
let þa upstandan.
eadige saple.
adames cyn.

save when we with angels
were on high.
Now will *he* our torments,
through his glory's power,
all dissipate.
Now this dread hath come,
thunder before *the* Lord,
must this dreary band
suddenly now
suffer terror.
It is he himself,
the Powerful's Son,
the Lord of angels;
he will up from hence
lead souls,
and we ever after,
for this work of wrath,
shall suffer punishment.'
Went then to hell,
for *the* children of men,
the Lord, through *his* might:
he would of men *a* number,
many thousands,
lead forth,
up to *their heavenly* country.
Then came *the* sound of angels,
thunder at dawn:
the Lord himself had
the enemy o'ercome,
the warfare was as yet
open at early morn;
then the terror seized *them*.
He let then ascend
the blessed souls,
the race of Adam;

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ȝ[a] ne moꝛte éꝛe þa ȝýt. but Eve might not as yet
plítan in puldȝe[b]. on glory look,
ǽꝛ heo póꝛdum cpæð. ere she said in words :—
ic þe ǽne abealh. 'I alone angered thee,
éce dꝛihten. Lord eternal!
þa pit adam tpa[c]. when we two, Adam *and I*,
eapleꝛ þiȝbon. of *the* apple ate,
þuꝛh nædꝛan nið. through *the* serpent's malice,
ꝛpa pit na ne ꝛceolden. as we should not.
ȝelǽꝛde unc ꝛe atola. Taught us the baleful *one*,
ꝛeðe æfre nú. he who ever now
beoꝛneð on bendum. shall búrn in bonds,
þ pit blæd ahton. that we might bliss enjoy,
halȝne hám. *a* holy home,
heoꝛon to ȝepalde. heaven in *our* power.
þa pit ðæꝛ apæꝛȝdan. Then we the Accursed's
póꝛdum ȝelýfden. words believed,
namon mid handum. took with *our* hands,
on þam halȝan tpeo. on the holy tree,
beoꝛhte blæda. *the* bright fruit;
unc þæꝛ bitepe ꝛoꝛȝeald. for this *he* bitterly requited us,
þa pit in þiꝛ hátre ꝛcpæf. when we into this hot den
hpeoꝛfan ꝛceolden. were forced to go,
ȝ pintꝛa ꝛím. and *a* number of winters
punian ꝛeoðdan. dwell there afterwards,
þúꝛenda ꝛeolo. many thousands,
þeaꝛle onæled. severely burned.
nú ic þe halꝛiȝe. Now I beseech thee,
heoꝛon-ꝛícef peaꝛd. Guardian of heaven's kingdom,
ꝛoꝛ þan hiꝛede. by the train
þe ðu hideꝛ lædde. that thou hast hither led,

[a] The context requires the substitution of ac for ȝ.

[b] Apparently an error of the scribe for ꝛuldeꝛ, in the accusative.

[c] This is an Islandic idiom; see Rask's Islandic Grammar, p. 228, Stockholm Edition.

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engla þreatap.	hosts of angels,
þ ic up heonon.	that I up from hence
mæge ȝ móte.	can and may,
mid mínre mæȝðe[a].	with my kindred
* * *	
* * *	
* * *	
ȝ ymb þreo niht com.	and after three nights came
þegen hælendes.	the Saviour's minister
hám to helle.	home to hell,
* * *	
* * *	
* * *	
* * *	
is nú hæftum fthongc.	is now firm in bonds,
pitum pegnc.	with torments weary,
fpylce him fuldor-cyninc.	as if with him *the* King of glory,
for onmæðlan.	for *his* presumption,
eorne ȝeporden.	had been wroth.
* * *	
* * *	
* * *	
fegdeft uf to fóðe.	'Thou saidest to us in sooth,
þ te feolfa ȝod.	that God himself
polde hel-paenum.	would to hell's inhabitants
hám ȝelihtan.	home descend.'
anáf þa ánna ȝehwylc.	Arose then every one,
ȝ pið eafm ȝefæc[b]. [223]	and on *his* arm rested,
hleonade pið handa.	leaned on *his* hands:
þeah hylle ȝryne.	though hell's horror

[a] Here is a considerable hiatus in the poem.

[b] Junius has most unaccountably altered this word to ȝenec, forming with the preceding word a compound, eafmȝenec; which Lye, citing the place, interprets *arm-reach, projectio brachii*. The poet's intention is evidently to describe the posture of the captives in hell, when, oppressed with chains, they endeavoured to rise at the entrance of the Saviour.

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egeɹlic þuhte.
pæɲon ealle þæɹ.
ɲæzen in ɹɨɲnum.
* * *
* * *
þ heoɹa bɹihten.
polde him to helpe.
helle zeɹecan.
* * *
* * *
* * *
ɲæhte þa mid handum.
to heoɹen-cyninze.
bæd meotod miltɹe.
þuɹh maɹian hád.
hpæt þu ɹɲam mínre dohtoɹ.
bɹihten onpóce.
in middan-zeaɹd.
mannum to helpe.
nú iɹ zeɹene.
þ ðu eaɹt ɹylɹa zod.
éce oɲd-ɹɲuma.
ealɲa zeɹcaɹta:.

dreadful seemed,
they were all for this
glad in *their* sufferings,

that their Lord
would for their help
seek hell.

raught then with *his* hands
to *the* King of heaven,
prayed *the* Lord for pity,
through *the* person of Mary:—
'Verily, thou from my daughter,
Lord, wast born,
on mid-earth,
for help to men:
now is *it* seen
that thou thyself art God,
eternal Author
of all creatures.'

VIIII.

Let þa uppaɹan.
éce bɹihten.
puldɹe hæɹde.
ɹiteɹ clomma[a].
ɹeondum oðɹæɹted.
ȝ heo ɹuɲðoɲ ɹceaɹ.
in þ neoɹle zenip.
neaɲɹe zebezed.
þæɹ nú ɹatanuɹ.
ɹpeaɹte þinzað.

VIIII.

Let *them* then ascend
the Lord eternal:
he in glory had
bonds of torment
on *the* fiends fastened,
and them further thrust
into that deep darkness,
closely curved,
where now Satan
darkling supplicates,

[a] Apparently an error for clommaɹ.

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eaɲm aʒlæca. — poor wretch!
ʒ þa atolan mid him. — and those wicked with him
pitum peɲiʒe. — weary with punishments.
nalleƒ puldɒɲeƒ leoht. — No light of glory
habban moton. — may *they* have,
ah in helle ʒɲund. — but in hell's abyss,
* * *
* * *
ne hi edceɲɲeƒ. — not of return they
æfɲe moton pénan. — may ever think,
ɲeoððan him pæƒ dɒihten ʒod. — after *the* Lord God with them was.
* * *
ɒɲað ʒepoɲden. — become wroth,
ɲealde him pitef clom. — gave them bonds of torment
atole to æhte. — dreadful in possession,
ʒ egɲan ʒɲýɲe. — and terror's shuddering;
dimme[a] ʒ deoɲcne. — dim and dark
deaðeƒ ɲcupan. — death's shadow,
hátne helle ʒɲúnd. — hell's hot abyss,
himɲið[b] ʒɲýɲe. — *an* end of horror!
ðæt la pæƒ pæʒeɲ. — O that was fair,
þ[c] ɲe péða cóm. — when the assemblage came
up to eaɲde. — up to *their* home,
ʒ ɲe éca mid him. — and with them the Eternal,
meotod man-cynneƒ. — Lord of mankind,
in þa mæɲan buɲh. — into that great city;
hófon hine mid him. — *they* raised him with them,
handum halizе. — *the* holy, with *their* hands,
pitiʒan up to eðle. — the prophets, up to *the heavenly*
abɲahameƒ cynn. — *the* race of Abraham. [country,
hæfde þa dɒihten ɲeolf. — Had then *the* Lord himself
deað ofeɲpunnen. — death overcome,
ɲeond ʒefleməð. — routed *the* foe:
þ in fyɲn-dazum. — what in ancient days
pitezan ɲæðon. — prophets had said,

[a] Apparently an error for dimne.
[b] MS. and Junius, in ɲið.
[c] þ seems to be an error for þa.

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þ he ſapla polde.	that he would souls
* * *	
* * *	
þiſ pæſ on uhtan.	This was ere dawn
eall ȝepoɲden.	all performed,
æɲ bæȝɲede.	ere blush of day,
þ ſe dỳne becom.	that *the* thunder came
hlúd oſ heoſonum.	loud from heaven,
þa he helle duru.	when he hell-door
ſoɲbɲæc ȝ ſoɲbeȝde.	brake and bent down.
ban peoɲnodon[a].	*Their* bands were consumed
þa hie ſpa leohtne.	when they such *a* bright
leóman ȝeſapon.	beam saw.
ȝeſæt þa mid þæſne ſỳnde.	Sate then with the assemblage
ſɲum-beaɲn ȝodeſ.	*the* first-born of God,
ſæde ſóð-cpidum.	said in words of truth :—
ſnotſe ȝaſtaſ.	'Sagacious spirits !
ic eop þuɲh míne.	I you, through my
mihte ȝepoɲhte.	might, created,
ádam æɲeſt.	Adam first,
ȝ þ æðele píf.	and that noble woman :
þa hie bezeton.	then they begat,
on ȝodeſ pillan.	through *the* will of God,
ſeopeɲtiȝ beaɲna.	forty children,
þ ſoɲð þonon.	that thenceforth,
midban-ȝeaɲd[b].	in mid-earth,
menio onpeocon.	many might be born ;
ȝ pintſa ſeola.	and many winters
punian moſton.	might have dwelt
eoɲlaſ on eðle.	those persons, in the land ;
oð þ eft ȝelamp.	till that *it* afterwards befell,
* * *	
* * *	
* * *	

[a] My translation of this line is conjectural. For ban, we should perhaps read benðaſ.

[b] Apparently an error for midðan-ȝeaɲðe.

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þ he aɣýhte eft.		*that he again affrighted,*
feond in firenum.		*in crimes exulting.*
fáh if æghwæs.		*The* foe is everywhere:
ic on neorxna wonge.		I in paradise
niwe asette.		newly set
treow mid telgum.		*a* tree with branches,
þ ða tanas up.	[224]	*so* that *the* boughs aloft
æpla bæron.		bare apples;
ʒ ʒit æton þa.		and ye ate the
beorhtan blæda.	10	bright fruits,
swa inc se balewa het.		as the baleful *one* desired you,
hand-þegen helle.		*the* minister of hell;
hæfdon forþon hátne grund.		*ye* therefore suffered *a* hot abyss
þæs ʒit ofeɣymdon[a].		for that ye recked not
hælendes word.		*the* Saviour's words;
æten þa egsan.		*then ye ate fear.*
wæs se atola befongen.		The wicked *one* was at hand,
se inc bam forgeaf.		who inspired you both with
balewe geþohtas.		baleful thoughts.
þa me geneap þ mín hand-ge-weorc.		Then it rued me that my handy-work
* * *		
carcernes clom ðrowade.	21	endured the prison's chain.
* * *		
næs ða monna ʒemet.		Then was no mote of men,
ne mæʒen engla.		no angels' might,
ne witeʒena weorc.		no prophets' work,
ne wera snyttro.		nor human wisdom,
þ eow mihte helpan.		that could help you;
nimðe hælend ʒod.		*naught* save *the* Saviour God,
se þ wite ær.		who that punishment erst
to wrece ʒesette.		had in vengeance set.
feng to folde.	30	*I* went to earth,

[a] Between this line and the following, there is no alliteration. The genuine reading may probably be ofenhýgdon, for ofenʒýmdon; the latter word not occurring elsewhere throughout the poem.

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þuſh ſæmnan háð.		through womanhood,
uſan ſſom eðle.		from *the* realm above,
ȝ on eorþan ȝebáð.		and in *the* world awaited
tintſeȝan ſela[a].		torments many,
ȝ teonan micelne.		and great affliction;
me ſeſeðon ymb.		took counsel concerning me
ſecȝaſ moniȝe.		many persons,
ðæȝeſ ȝ nihteſ.		by day and night;
hu heo me ðeaðeſ cpealm.		how they me death's pang
ſíceſ boſan.	10	(the rulers of the state)
hſeſnan mihten.		*might cause to suffer.*
þa pæſ þæſ mæleſ.		When of this period was
meaſc aȝanȝen.		*the* term passed,
þ on poſulde pæſ.		which in *the* world was
pintſa ȝeſímeſ.		of winters told
þſeo ȝ þſitiȝ ȝeaſa.		three and thirty years,
æſ ic þſopode.		ere I suffered,
ȝemunde ic ðæſ mænezo.		I was mindful of the many,
ȝ þa minan hám lanȝe[b].		and my own led home.
þæſ ðe ic oſ hæftum.	20	From the time *that* I from bondage
hám ȝelæde.		led *them* home
up to eaſde.		up to *their* country
þ heo áȝan.		(that *they* may share
ðſihtneſ ðómaſ.		*the* powers of the Lord
ȝ ðuȝuðe þſym.		and *the* assembly of *the* good,)
punıað in pynnum.		*they* dwell in delights,
habbað pulðſæſ blæð.		have enjoyment of glory,
þuſend mælum.		by thousands.
íc eop þinȝade.		I for you interceded
þa me on beame.	30	when on *the* tree me

[a] MS. and Junius, tintſeȝan ȝ ſela teonan; but both the sense and the structure of the verse require the transposition of ȝ.

[b] Of the meaning of this line, as it stands, I can form no conjecture. lanȝe may *possibly* be an error for læde, and þa minan may be the Ger. die Meinigen; on which suppositions my translation is founded. In the MS. þa is nearly obliterated, and minan has been altered to minnan by the superscription of an n.

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beorнaf fticebon. soldiers pierced
gafum on galgum. with spears on *the* cross:
heof fe giungа hæl. there the youth struck *me*,
ȝ ic eft up becom. *and I again on high obtained*
éce bleamaf. eternal joys,
to haligum bliхte. *with the holy Lord.'*

X. X.

Sfá fulbref feafd. Thus *the* Lord of glory
fóldum fæde. said in words,
meotod mon-cynnef. *the* Creator of mankind,
ær on morgen. early at morn.
hæf he bliхten god. What time *the* Lord God
of deaðe afáf. from death arose,
næf nán hæf fronglic. so strongly was no
fatan gefæftnod. Satan armed,
heah he hæfe mid irne. though he were with iron
eall ymbfangen. all girt round,
ꝥ mihteham miclan. that might that great
mægne friðhabban. force resist;
ac he út eode. for he went forth,
engla bliхten. *the* Lord of angels,
on hæm fæftenne. in the strong city,
ȝ gefætian het. and bade fetch
englaf eall-beorhte. angels all-bright,
* * *
ȝ leofan gingran. and his beloved disciples;
finum .....
ȝ hufu fecgan het. and even bade say
fimon petre. to Simon Peter,
ꝥ he morte in galileam. that he might in Galilee
god fceafian. behold God,
écne ȝ tfumne[a]. eternal and firm,
ffa he ær býde. as he ere did.

[a] MS. and Junius, tfumme.

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þa ic gongan gefregn.		Then, as I have understood, went
gingran ætromne.		*the* disciples together,
ealle to galileam.		all to Galilee;
hæfdon gastes bleð.		*they* had *the* inspiration of *the* [spirit,
* * *		
haligne godes sunu.		*the* holy Son of God
spa heo gesegon.		whom they saw;
hwær sunu meotodes.		where *the* Lord's Son [stood,
þa gingran on upp stóð.	[225]	then over against *the* disciples
ece dryhten.		*the* Lord eternal,
god in galileam.	10	God in Galilee,
to ðæs gingran biden.		so that *the* disciples thither
ealle urnon.		all ran,
þær se éca wæs.		where the Eternal was,
feollon on folðan.		fell on earth,
⁊ to fótum hnigon.		and at *his* feet bowed;
þancedon þeodne.		thanked *the* Lord,
þ hit þus gelomp.		that it thus befell,
þ hi sceapoðon.		that they should behold
scyppend engla.		*the* Creator of angels.
þa ·ona spræc.	20	Then forthwith spake,
simon petrus.		Simon Peter:—
eart þu þus[a] dryhten.		'Art thou thus, Lord!
dóme gedugeðad[b].		with power gifted?
we ðe gesawon.		We saw thee
æt sumum cyrre.		at one time, *when*
þec gelegdon.		*they* laid thee
on láðne bend.		in loathsome bondage,
hæðenne mid handum.		*the* heathen, with *their* hands.
him þ gehneopan mæg.		They that may rue,
þonne heo ende-stæf.	30	when they *their* end
eft gesceapiað.		shall behold hereafter.'
sume hie ne mihton.		Some they could not
móde[c] oncnapan.		comprehend in mind,

[a] MS. and Junius, þis. [b] MS. and Junius, gedugeðað. [c] MS. and Junius, móð.

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* * *
* * *
* * *
* * *

þ pæf fe beófa.	that was the dear *one*,
bidimuf pæf haten.	*he* was called Didymus,
ær he mid hondum.	ere he with *his* hands
hælend genom.	*the* Saviour touched,
fýlfne be fíðan.	himself on *the* side,
þær he hif fpat forlet.	where he his blood gave out.
feollon to foldan.	*They* fell to earth,
fulwihtef bæðe.	in *the* bath of baptism.
fægef pæf þ ongin.	Fair was that trial,
þ fneo-bearn ten.	that *the* Lord God
gefrorode.	had suffered,
þeoden ure.	our Creator.
he on beame aftah.	He on *the* tree ascended,
⁊ hif blód ageat.	and shed his blood,
god on galgan.	God on *the* cross!
þurh hif gaftef mægen.	through his spirit's power.
forþon men fceolon.	Wherefore men should,
mæla gehwylce.	at all times,
fecgan bearne þanc.	give to *the* Lord thanks,
dæðum ⁊ peorcum.	in deeds and works,
þæf ðe he uf of hæftum.	for that he us from thraldom
hám gelæddе.	led home,
up to eðle.	up to heaven,
þær we ágan.	where we may share
bearnef bómaf.	the Lord's greatness,
* * *	
⁊ we in wynnum wunian moton.	and we in joys may dwell.
uf if wuldref leoht.	To us is *the* light of glory
torht ontýned.	brightly disclosed,
þam ðe tæla þenceð:. [226]	to those who rightly think.

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Đa pæſ on eoꝛðan. Then was on earth
éce ðꝛihten. *the* Lord eternal,
ꝑeopeꝛtiȝ ðaȝa. forty days,
ꝑolȝaþ ꝑolcum. followed by people,
ȝecýðeþ man-cýnneſ. known of mankind,
æꝛ he in þa mæꝛan ȝeſceaft. ere he into the great creation,
buꝛh-leoþa ꝑꝛuma. Source of *its* inhabitants,
ðꝛingan polde. would bring
haliȝne ȝaſt. *his* holy spirit,
to heoꝛon-ꝑíce. to heaven's kingdom.
aſtah up on heoꝛonum. Ascended up into heaven
enȝla ſcýppend. *the* Creator of angels,
peoꝛoþa paldend. Ruler of hosts:
ða com polcna ſpeȝ. *then* came *a* sound from *the* clouds
haliȝ oꝛ heoꝛonum. holy from heaven,
miþ pæſ hond ȝodeſ. with *it* was *the* hand of God.
onfenȝ ꝑꝛeo-ðꝛihten. *The* Lord received
ȝ hine foꝛð læðde. and led him forth
to þam haliȝan hám. to the holy home,
heoꝛna ealdoꝛ. *the* Prince of heaven;
him ymbꝑluȝon. around him flew
enȝla þꝛeatas. hosts of angels,
þuſend mælum. by thousands.
þa hit þuſ ȝelomp. Then it thus befell,
þa ȝýt neꝛȝende cꝛiſt. when yet *the* Saviour Christ,

* * *

þ he þæſ ymb áne niht. that he one night after this,
tpelf apoſtolaſ. twelve apostles
miþ hiſ ȝaſtef ȝifre. with his spirit's gift,
ȝinȝꝛan ȝefꝑiðde. his disciples, strengthened.
hæfde þa ȝeſette. Then had placed *in heaven*
ſapla unꝛím. souls without number,
ȝod líꝑȝende. *the* living God.
þa pæſ iudaſ oꝛ[a] .... Then was Judas ....

[a] oꝛ is evidently only the commencement of a word.

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ȝeðe ǽȝn on tiȝȝe[a].
toȝhtne ȝeȝalðe.
ðȝihten hælend.
him ȝeo ðǽð ne ȝeþeah.
þæt he bebohte.
beaȝn pealdendeȝ.
on ȝeolȝneȝ ȝinc.
him þ ȝpeaȝte ȝoȝȝealð.
eaȝm ægläeca.
innon helle.
ȝiteð nú on þa ȝpiðȝan hond.
ȝunu hiȝ ȝæðeȝneȝ.
ðæleð ðoȝȝa ȝehpæm.
ðȝihten peoȝoða.
help ȝ hælo.
hæleþa beaȝnum.
ȝeond middan-ȝeaȝð.
þ iȝ moneȝum cuð.
þ he ána iȝ.
ealȝa ȝeȝceȝta.
þýȝhta ȝ paldend.
þuȝh hiȝ puldȝeȝ cȝæft.
ȝiteð him on heoȝnum.
haliȝ enȝel.
paldend mid pitegum.
haȝað puldȝeȝ beaȝn.
hiȝ ȝeolȝeȝ ȝelð.
ȝpeȝl-behealden.
laðað uȝ þiðeþ to leohte.
þuȝh hiȝ læcedom.
þæȝ pe móton ȝeolȝe.
ȝittan mid ðȝihtne.
uppe mid enȝlum.
habban þ ilce leoht.

who ere as *a* sacrifice
had betrayed *the* illustrious
Saviour Lord:
for him the deed thrived not,
that he sold
the Child of *the* Almighty,
for *a* heap of silver,
to him that darkly compensated
the wretched miscreant
in hell.
Now sitteth on *the* right hand
the Son of his Father,
dealeth each day
the Lord of hosts
help and health
to *the* children of men,
over mid-earth.
That is known to many
that he alone is
of all creatures
Creator and Ruler,
through his glory's might.
He sitteth with them in heaven,
a holy angel,
the Powerful with prophets;
the Child of glory hath
his own throne,
heaven-sustained;
he inviteth us thither to light,
through his healing power,
where we ourselves may
sit with *the* Lord,
above with angels,
have *the* same light;

[a] The word tiȝȝe not occurring elsewhere, it may be presumed that tiðe is the true reading.

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þæp hiꝛ hiꝛeð nú.	where his flock now
haliz eaꝛðað.	holy dwelleth,
punað in pýnnum.	continueth in delights,
þæp iꝛ puldꝛeꝛ bléð.	where is *the* fruition of glory
toꝛht ontýneð.	bright disclosed.
* * *	
uton hýczan þ̄ pe hælende.	Let us strive that we *the* Saviour
heꝛan zeoꝛne.	zealously obey,
cꝛiꝛte cpeman.	to Christ give pleasure,
þæp iꝛ cuðꝛe líf.	there is *a* life more glorious
þonne pe on eoꝛðan.	than we on earth
mæzen éfꝛe zefꝛeonan.	ever may obtain.

XI.

XI.

Þaꝛað nú zeþinzoð to uꝛ.	Now hath interceded for us
þeoden mæꝛa.	*the* Lord supreme,
ælmihtiz zoð.[a] [227]	almighty God,
* * *	
* * *	
* * *	
* * *	
on ðóm-dæze.	on doomsday,
ðꝛihten ſeolfa.	*the* Lord himself.
haten heh-enzlaſ.	*The* archangels shall call
hluddꝛe ſtefne.	with loud voice,
beman blapan.	blow *the* trumpets
ofeꝛ buꝛza zefeotu[b].	over *the* cities' dwellings,
zeond þolðan ſceataſ.	throughout earth's regions:
þonne of þiſſe moldan.	then from this mould
men onpecniað.	men shall awaken,
ðeaðe of ðuꝛte.	*the* dead from dust
aꝛíſað þuꝛh ðꝛihtneſ mihte.	shall rise, through power of God.

[a] Here a leaf has certainly been cut out of the MS.

[b] This word does not seem to occur elsewhere;—my translation is conjectural.

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þ bíð ðaga lengust. — That with of days be longest,
ȝ ðimma[a] mæst. — and of thunders greatest
hlúd ȝehýneð. — heard aloud;
þonne hælend cýmeð. — when *the* Saviour cometh,
paldend mid polcnum. — *the* Powerful on clouds
in þas populd fæneð. — into this world shall ride;
þile þonne ȝesceapian[b]. — then will *he* separate
þlitiȝe ȝ unclæne. — *the* fair and *the* foul,
on tpa healfe. — on two sides,
tile ȝ yfle. — *the* good and *the* evil:
him þa fóðfæstan. — with him *the* upright
on þa fpiðpan hond. — on *the* right hand,
mid þoden þeapd. — with *the* Guardian of *the* skies,
nest te ȝestíȝað. — shall rise to rest:
þonne beoð blíðe. — then will be blithe
þa þe[c] in burh móton. — they who into *the* city may
ȝongan in ȝodes níce. — go, into God's kingdom,

* * *

ȝ heo ȝefenað. — and them shall bless
mid his fpiðpan hond. — with his right hand
cýninȝ alpihta. — *the* King of all creatures,
cleopað open ealle. — shall cry out among all:—
ȝe inb þilcuman. — 'Ye are welcome;
ȝað in puldpes leoht. — go into glory's light,
to heopona níce. — to *the* heavens' kingdom,
þæn ȝe habbað. — there ye shall have,
á to aldre. — from henceforth ever,
éce nerte. — eternal rest.'
þonne ftondað þa forðoht an. — Then shall stand *the* condemned,
þa ðe sinnedon. — they who sinned,
beoð beofiȝende. — *they* shall be trembling,
hponne him beadn ȝodes. — when them *the* Child of God

[a] Manifestly an error for ðinna.

[b] Probably an error for ȝescead an, *divide, separate.*

[c] þe is inserted in the MS. by an ancient hand; and being necessary both to the sense and verse, I have not hesitated to admit it into the text.

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ðéman pille.	will judge,
þuph hiſ ðæða ſpeð.	through virtue of his deeds:
pénað þ heo móten.	*they* may hope *that* they may *go*
to þæne mæſtan býſig.	to the grand city,
up to enzlum.	up to *the* angels,
ſpa oðre ðýdon.	as *the* others did;
ac him bið ſeoſiðiendeª.	but to them shall speak
* * *	
éce ðrihten.	*the* Lord eternal,
oſer ealle zecýð.	among all shall say:—
aſtízað nú apýſizde.	‘Descend now, *ye* accursed,
in þ píte-húſ.	into *the* house of torment
ðſeſtum miclum.	with utmost speed;
nu ic eór ne con.	now I know you not.’
ſona æfter þæm róſðum.	Straight after those words,
peſize zaſtaſ.	*the* sprites accursed,
helle hæftaſ.	*the* thralls of hell,
hpýſtum ſcriþað.	shall wander round
þuſend mælum.	by thousands,
⁊ þiðeſ læðað[b].	and *them* shall thither lead,
in þ ſceaðena ſceſæf.	into that pit of *the* wicked,
ſcufað to zrúnde.	shall thrust *them* into *the* abyss,
in þ neaſre níð.	into that narrow punishment,
⁊ no ſeoððan.	and not after
þ hie up þonan.	that they up from thence
æfre móton.	ever may *come;*
ah þær zeþolian ſceolon.	but there shall suffer
eaſmlic píte.	miserable torment,
clom ⁊ cafceſn.	bonds and *the* prison-house,
⁊ þone calðan zrúnd.	and the abyss cold
ðeopne aðreozan.	and deep endure,
⁊ ðeoflef ſpellunge.	and *the* devil's converse:
hu hie him on édpit.	*how they themselves*
oft aſettað.	*oft reproach,*

[a] The words ſoðeſa ſaldend seem wanting after this line.
[b] MS. and Junius, læðað.

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ſpaɲce ſuſl-bonan.		*hell's swart fiends,*
ſtæleð ſæhðe.		*vengeance steals in,*
⁊ in ſinne.		*and in crime* . . . . .
þæɲ ðe hie ðɲihten.		where they *the* Lord,
écne anſaldan.		*the* eternal Ruler,
oft ſoɲgeaton.		oft forgot,
þone hie him to hihte.		whom they for their hope
habban ſceoldon.		should have.
uton la ġeþencan.		O let us resolve,
ġeond þaſ poſulde.	10	throughout this world,
þ þe hælende.		that we *the* Saviour
heɲan onginnen.		seek to obey;
ġeoɲne þuɲh ġodeſ ġiſe.		fervently, through God's grace,
ġemunan ġaſtes bleð.		remember *the* inspiration of *the*
hu eadiġe þæɲ.		how *the* blessed there [spirit,
uppe ſittað.		sit on high,
ſelfe mið ſpeġel-toɲhte[a].		even with *the* heaven-bright
ſunu hælendeſ.		Son of God.
þæɲ iſ ġeat ġylden.		There *the* gate is golden,
ġimmum ġeſtræteþoð.	20	fretted with gems,
pynnum beſunden.		with joys encircled, [glory
þæm þe in puldɲeſ leoht.		for those who into *the* light of
ġonġan moten.		may go,
to ġodeſ ɲíce.		to God's kingdom;
⁊ ymb þa peallaſ.		and, round the walls,
plitiġe ſcínað.		appear beauteous
enġla ġaſtaſ.		angel-spirits,
⁊ eadiġe ſapla.		and blessed souls,
* * *		
þa ðe heonon ſéɲað.	[228]	those who from hence depart;
þæɲ maɲtiɲaſ.	30	where martyrs
meotode ċpemað.		give delight to *the* Creator,
⁊ heɲiġað heh-fæðeɲ.		and praise *the* supreme Father,
halġum ſtefnum.		with holy voices,

[a] MS. ſpeġle toɲhte; Junius, ſelfe miþ ſpeġle . toɲhte ſunu, &c.

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cýnınʒ ın ceɾtɾe.
cpeþað ealle þuɾ.
þu eaɾt hæleðа helm.
ȝ heoɾen-ðémа[a].
enʒla oɾð-ɾɧuma.
ȝ eoɾðan tuðoɾ.
* * *
* * *
* * *

the King in *his* city:
Thus say *they* all:—
'Thou art Protector of men,
and Judge of heaven,
Origin of angels
and of earth's progeny'

to þɪɾɾum eaðɪʒan hám.
ɾpa pulðneɾ peaɾð.
poɾðum heɾɪʒað.
þeʒnaɾ ýmb þeoden.
þæɾ ɪɾ þɾým mıcel.
ɾanʒ æt ɾelðe.
ɪɾ ɾýlɾ cýnınʒ.
ealɾa alðoɾ.
ın ðæɾe écan ʒeɾceɾt.
þ ɪɾ ɾe ðɾıhten.
ɾeðe ðeað ɾoɾ úɾ.
ʒeþɾopoðe.
þeoden enʒla.
ɾþýlce he ɾæɾte.
ɾeoɾeɾtıʒ ðaʒa.
meto ð man-cýnneɾ.
þuɾh hıɾ mılðɾa ɾpeð.
þa ʒepeaɾð þone peɾeʒan.
þe æɾ apoɾɾpen pæɾ.
oɾ heoɾonum.
þ he ın helle ʒeðeáɾ.
þa coɾtoðe.
cýnınʒ alþıhta.
þɾohte hım to beaɾme.
þɾáðe ɾtánaɾ.

to this happy home.
Thus *the* Guardian of glory
they praise with words,
the ministers around *their* Lord.
There is *a* great assembly,
song before *the* throne,
he himself is King,
Chief of all
in the eternal creation.
That is the Lord,
who for us death
endured,
the Lord of angels.
Moreover he fasted
forty days,
the Lord of mankind,
in virtue of his mercies.
Then *it* befell that the Accursed
(who had erst been cast
from heaven,
so that into hell he dived,)
then tempted
the King of all creatures,
brought in *his* bosom to him
broad stones,

[a] MS. and Junius, ðéman.

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bæd him for hungre. — bade him for hunger
hláfas fýncan. — make *them into* loaves :—
gif þu swa micle. — 'If thou so great
mihte hæbbe. — might have.'
þa him andswarode. — Then him answered
ece drihten. — *the* Lord eternal :—
wendest þu awyrgda. — 'Thoughtest thou, Accursed!
þ awriten nære[a]. — that it was not written

* * *
* * *
* * *
* * *

nymþe me ænne. — save me alone;
ac gesetest hafast. — but *thou* hast set
sigores ágend. — Lord of triumphs!
lifgendum liht. — *a* light to *the* living,
lean butan ende. — *a* reward without end,
on heofen-rice. — in heaven's kingdom,
haligre dreamas. — holy joys.'
þa he mid hondum genom. — Then with hands he took *him*,
atol þurh edwit. — *the* fiend in *his* wickedness,
and on eorle ahóf. — and on *his* shoulder raised *him*,
hearm-bealowes gast. — *the* noxious spirit,
and on beorh astah. — and on *a* mount ascended,
asette on dúne. — placed *him* on *the* down,
drihten hælend. — *the* Saviour Lord :—
loca nu ful wide. — 'Look now full wide,
ofer lond-buende. — over *the* land's inhabitants :
ic þe geselle. — I will give thee,
þines seofenþum[b]. — *into thy power*,

[a] Here is manifestly a great hiatus in the sense.

[b] I am at a loss as to the sense of lines 22–26. Lye, or rather Manning, thinks that for þines seofenþum, we ought to read þines seolfes dóm, "in tui ipsius potestatem,"—a conjecture which, even if correct, would contribute little to the interpretation of the passage.

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folc ȝ foldan.		*folk and earth,*
foh hiðeð to me.		
buruh ȝ breotone.		
bold to ȝefealde.		
noðora ricef.		of heaven's kingdom,
ȝif þu feo rihte cyninȝ.		if thou be true King
enȝla ȝ monna.		of angels and of men,
fra ðu ær myntefte.		as thou erst declaredst.'
þa him andȝfaraðe.		Then him answered
ece drihten.	10	*the* Lord eternal:—
ȝefric þu apyrȝda.		'Depart thou, Accursed!
in þ fire-fnæf.		into *the* pit of torment,
fatanuf feolf.		(Satan himself *art thou,*)
þe if fuhl peotod.		to thee is pain decreed,
ȝeára to ȝeȝnef.		ready before *thee,*
nalleð ȝodef rice.		not God's kingdom:
ah ic þe hate.		but I command thee,
þurh þa hehftan mihte.		through the highest Power,
þ ðu hell-warum.		that to hell's inmates thou
hyht ne abeode.	20	announce not hope,
ah þu him fecȝan mihte.		but thou to them mayest say
forȝa mærfte.		*the* greatest woes,—
þ ðu ȝemetteft.		that thou hast met
meotod alwihta.		*the* Lord of all things,
cyninȝ mon-cynnef.		King of mankind.
cef ðe on bæclinȝ.		Turn thee behind me:
wite þu eác apyrȝda.		know thou also, Accursed!
hu wíd ȝ fíd[a].		how wide and long is
hel-heoðo dreorifȝ.		hell's drear profound,
ȝ mid hondum amet.	30	and measure with *thy* hands,
ȝrip wið þæf ȝrúndef.		lay hold on *the* abyss:
ȝanȝ þonne fra.		go then so,
oð þ þu þone ymbhwyrft.		till that thou the orbit
alne cunne.		knowest all;

[a] ry or reo seems here to be wanting.

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ȝ æɲeȝt ameꞇ. and first measure
uꝑan ꞇo ȝɲúnbe. from above to *its* ground,
ȝ hu ſíð[a]. and how wide
ſe ſpaɲꞇa eðm ſeo. the black vapour is.
páſt þu þonne þe ȝeoɲnoꝑ. Then wilt thou the better know,
þ þu pið ȝoð punne. that thou with God strivest;
ſeoððan þu þonne haꝑaſt. then, after thou hast
hanbum ameꞇene. with *thy* hands measured
hu heh ȝ beop. how high and deep
hell ɯnepeaɲð ſeo. hell is within,
ȝɲɯm ȝɲæꝑ-húſ. *the* grim grave-house,
ȝonȝ ɲicene ꞇo.[b] go forthwith to

* * *
* * *
* * *
* * *

æꝑ ꞇpa ſeonbon. ere shall two
ꞇíba aȝonȝene. hours have passed,
þ ðu meɲceð húſ. that thou *the* destined house
ameꞇen hæbbe. hast measured.'
ða þam peɲiȝan peaɲð. [229] Then to the Accursed was
pɲacu ȝeꞇenȝe. exile heavy;
ſaꞇan ſeolua ɲan. Satan himself ran,
ȝ on ɾuſle ȝeꝑeol. and into torment fell.
eaɲm æȝlæce. *The* wretched fiend
hpílum mið ꝑolmum mæꞇ. now measured with *his* hands
peán ȝ piꞇu. *his* woe and punishment:
hpílum ſe ponna léȝ. now the lurid flame
læhꞇe pð þeꝑ laþan. seized on the loathed *one;*
hpílum he liczan ȝeꝑeah. now he saw lying
hæꝑꞇaſ ɯ hýlle. *the* captives in hell;
hpílum hɲeám aꝑꞇah. now *a* cry arose,
ðonne hie on þone aꞇolan. when they on *that* horrid *one*

[a] Here the words ȝ píð have probably been omitted.
[b] Here is evidently a considerable hiatus in the MS.

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eazum zeſapun. looked with eyes.
hæfdon zepunnon. *They* had obtained
zodeſ ándſacan. the apostate from God,
blac bealopeſ zaſt. *the* pale spirit of evil.
þa he on botme ſtód. When he on *the* bottom stood,
þa him þuhte. then seemed to him,
þ þanon pæne. that it were from thence
to helle duru. to hell-door
hund þuſenda míla. *a* hundred thousand miles
zemeaſcodeſ. of measured *space*,
ſpa hine ſe mihtiza het. as him the Mighty bade,—
þ þurh ſynne cnæft. that through art of sin
ſuſle amæte. *he* should *his* torment measure.
ða he zemunde. Then he reflected,
þa he on zrúnde ſtód. as in *the* abyss he stood;
locade leaſ piht. *the* false wight looked
zeond þ laðe ſcnæf. through the loathsome den,
atol mid eazum. with eyes terrific,
oð þ ezſan zryſne. till that horrid dread,
deoſla mænezo. *the* multitude of devils,
* * *
þonne up-aſtaz. then rose up,
* * *
póſdum inpitum. with guileful words,
onzunnon þa peſizan zaſtaſ[a]. began the cursed spirits
neoſdian ȝ cpeðan. to discourse and say:—
* * *
lá þuſ beo nú on yfele. 'Lo! thus be now in evil,
noldæſ ær ſ deala. Good erst thou wouldest not.'

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[a] MS. and Junius, onzunnon þa on þa peſizan zaſtaſ; the syllables on þa being evidently repeated erroneously.

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THE SONG OF AZARIAH.

From the Exeter MS., p. 53 a. (See Cædmon, p. 233, l. 23.)

Ðim þa azarias.
ingeþoncum.
hleoþrnede halig.
þurhhatne lig.
þreag dædum georn.
þrýhten hefede.
þis in peorcum.
ȝ þar porð acpæð.
meotud allþihta.
þu eart meahtum fþið.
nibaf to nefȝanne.
if þin noma mæfe.
plitig ȝ puldorfæft.
ofer fer-þeode.
findon þine domaf.
on dæda ȝehpam.
foðe ȝefþiðde.
ȝ ȝefigefæfte.
eac þinne pillan.
in porfuld-fpedum.
þýhte mid fæde.
fodefa palden.
geoca uf geofne.
ȝæfta fcýppend.
ȝ þurh hýldo help.
halig þrýhten.
nu pe þec for þeafum.
ȝ for þrea-nýdum[a].
ȝ fofe eaðmedum.
afena biddaþ.
leȝe bileȝde.
pe þæf lifȝende.
porhton in porfulde.
eac þon pom dýdon.
ýldran ufre.
in ofenhýȝdum.
þin bibodu bræcon.
burg-fittende.
had ofenhogedon.
halȝan lifef.
purdon pe topfecene.
ȝeond pidne ȝfund.
heapum tohpofifne.
hýlda leafe.
pæf ufe lif ȝeond.
londa fela.
fnacuð ȝ ȝefnæge.
fold-buendum.
nu þu ufic befnæce.
in þaf pýfneftan.
eorð-cýninȝef.
æht-ȝepealda.
in hæft heofo ȝfummef.
fceolon pe þæf hæþenfa.

[a] In Cædmon, ðeo-nýdum, apparently an error for ðeof-nýdum, as at p. 235, line 18.

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þnea-nýð[a] .....
* * *
* * *
..... hæfðef.
to abnahame.
ȝ to iface.
ȝ iacobe.
ȝæfta fcýppenð.
þu him zehete.
þuþh hleoþon-cniðaf.
þæt þu hýfna fnom-cýnn.
on fýnn-bazum.
ýcan polde.
þæt hit æftef him.
on cýne nýce.
cenneð punðe.
ýceð on eonþan.
þæt fpa unnime.
hað to hebban.
fpa heofon-fteonnan.
buzað bnaðne hpeanft.
oð bnim-floðaf.
fpa paþoþa fonð.
ymb fealt pæteþ.
ýþe zeonð eaþ znund.
þæt fpa unnime.
ymb pintna hpeanft.
peonðan fceolde.
fýl nu þa fnum-fpnæce.
þeah þe ufeþ fea liftzen.
plitezа þine ponð-cniðaf.
ȝ ðin pulðon uf.
zecýð cnæft ȝ meaht.
nu þec calðeaf.
ȝ eac fela folca.
zefnezen habban[b].
þæt þu ána eaft.
ece ðnýhten.
fiȝe-nof fettenð.
ȝ foð meotoð.
puldneþ paldenð.
ȝ ponulð-fceaftа.
fpa fe halza peþ.
hefnzenðe pæf.
meotuðef miltfe.
ȝ hif mod-fefan.
nehte þuþh neonðe.
ða of nodefnum peanð.
enzel ælbeonhta.
ufon onfenðeð.
plite fcýne peþ.
in hif puldon-homan.
cpom him þa to ane.
ȝ to ealdon-nefne.
þuþh lufan ȝ þuþh lifȝe.
fe þone lig tofceaf.
haliz ȝ heofon-beonht.
hatan fýnef.
þ fe bittna bnýne.
beonzan fceolde.
fon þæf enzlef eze.
æfæftum þnim.
tofpeop ȝ tofpenzde.
þuþh fpiðef meaht.
liȝef leoman.
fpa hýfna lice ne fcoð.

[a] Here is an hiatus in the Exeter MS.; the lines omitted corresponding to Cædmon, p. 235, lines 19–29.

[b] So in MS., for habbað.

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ac pæʃ ın þam hoſne.
þa ſe enʒel cpom.
pınbıʒ ʒ pýnſum.
þeþeſne onlicuſt.
þonne on ſumeſneſ tíð.
ſendeð peoſþeð.
ðſopena ðſeoſunʒ.
mıð dæʒeſ hſıle.
ſe pæʃ ın þam ſıſe.
ſoſ ſnean meahtum.
halʒum to helpe.
þeaſð ſe hata lıʒ.
todſıſen ʒ todpæſceð.
þæſ þa dæð-hpatan.
þſý mıð ʒeþoncum.
þeoden heſneðon.
bædon bletſunʒe.
beaſn ın poſulðe.
ealle ʒeſceaſte.
ecne ðſýhten.
þeoda paldend.
ſpa hı þſý cpæðon.
moðum hoſſce.
þuſh ʒemæne poſð.

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CORRIGENDA.

Page 21, line 4. ꝑoꝛ mán-ꝛıðe. This reading, although affording a plausible interpretation, is inadmissible; ꝛ being the riming letter, and consequently requiring the accent on its syllable, which, as the text now stands, falls erroneously on mán. Read therefore ꝑoꝛman ꝛıðe, *for the first time*.

—— 233, —— 24. For ın ȝeþancum, *in his thoughts*, read (as both the sense and alliteration require,) ınȝeþancum, *mindfully* (*fervently*). The Germans have a similar adverbial expression, eingedenk.

—— ——, lines 26, 27. Here, I suspect, we ought to read, þuꝛhhatne lıȝ. ðꝛeaȝ ðæda ȝeoꝛn, making þuꝛhhatne (*thorough-hot, perfervidus,*) a compound word, and the regimen to ðꝛeaȝ, which, though wanting in the MS. of Cædmon, appears in the Exeter paraphrase.—The translation will then be, *the intensely hot flame endured, zealous in deeds.*

—— 234, line 19. For þꝛea-nýðum, restore the reading of the MS., or rather correct it to þeoꝛ-nýðum.

—— 301. Dele notam. When writing this note, I was not aware that tıꝛeꝛ for tıbeꝛ occurs also in the Legend of Juliana, Cod. Exon. p. 69, a.

P. 60,	l. 28,	*for* ꝑam	*read*	þam.
80,	1,	— ucan	—	utan.
108,	14,	— ꝑı beð . . .	—	ꝑı-beð.
120,	30,	— [20]	—	[20].
124,	31,	— ꝛuhtıȝꝛan . .	—	ꝛuhtꝛıȝan.
125,	6,	*dele* [30].		
161,	4,	*for* ꝑynneꝛt . . .	—	ꝑýnneꝛt.
206,	1,	— ꝛꝛeo beaꝛn-ꝛæðeꝛ	—	ꝛꝛeo-beaꝛn-ꝛæðeꝛ.
208,	5,	— ꝑe	—	ȝe.
239,	31,	ꝑolcen-ꝛaꝛu . .	—	ꝑolcen-ꝛaꝛu.

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ERRATA.

Page 213, line 14, múð-hæl is, I have no doubt, an error of the scribe for meþel.
—— 243, note *b*, *for* benðaſ *read* benða.
—— 319, line 19, *for* cpiþ *read* cpiþe.
—— 323, — 22, *for* ſpætu *read* ſpætpe (ſpætu).
—— 318, — 33, *for* býn *read* býne.
—— 329, — 23, *for* hýyya *read* hýyye.

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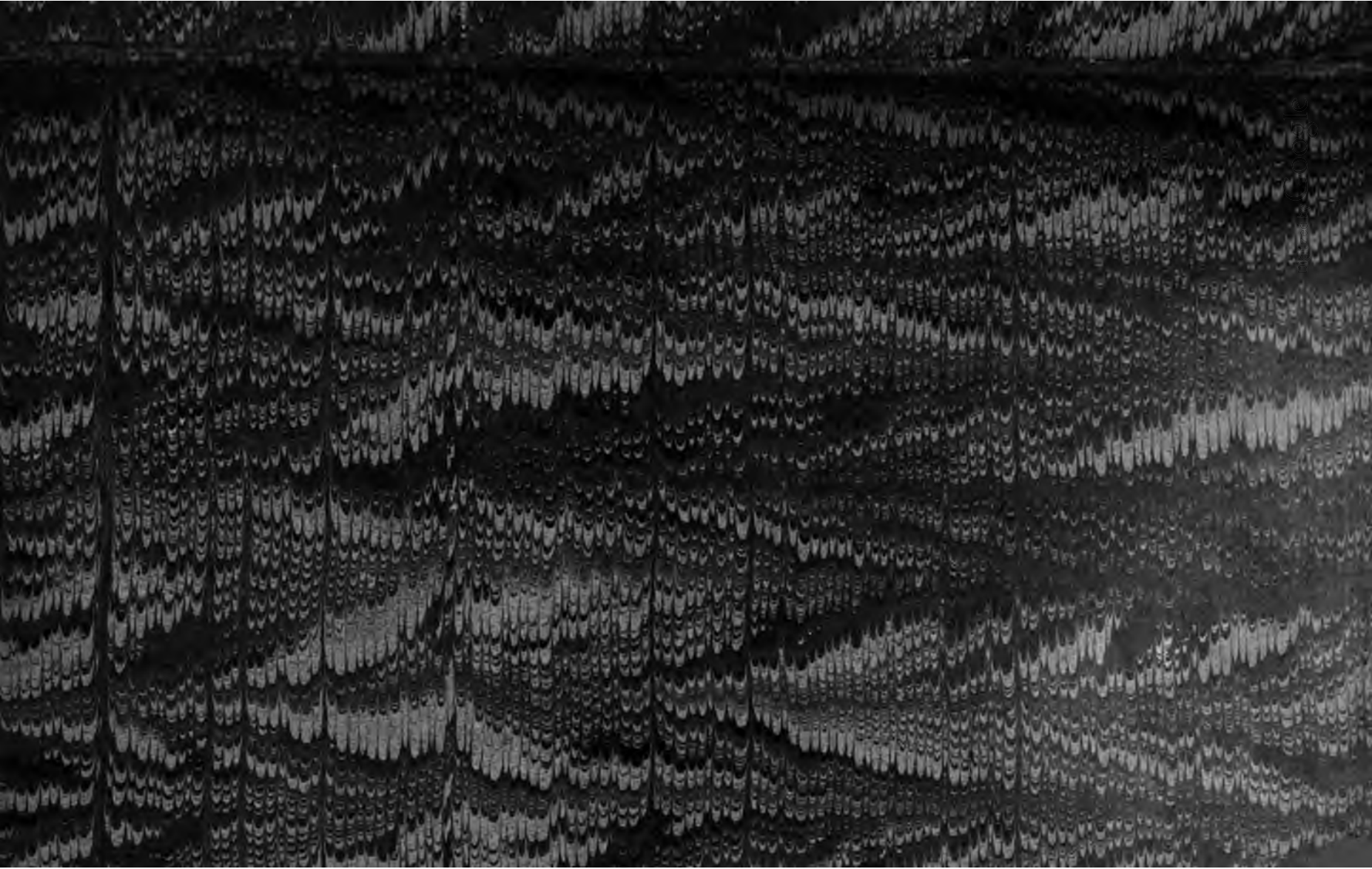

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